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TYPES OF HUMANISM

(A WORD WITH MANY MEANINGS)

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THE Public Orator of Cambridge University has once more put us all in his debt by the publication of the volume entitled *Greek By-ways*. The last monograph in the book which deals with The Vitality of Greece opens with a paragraph of mordant irony. (Dr. Glover is quite capable of being a brilliant *enfant terrible* at times.) 'Supposing that the sturdiest of all opponents of Greek studies—the man (if it is not too wild a flight of fancy to count him quite human) who is most uncompromising in his opinion that "history is bunk" and that modern days need no ancient tongues—suppose that this man had been standing by when the Venus di Milo was discovered in Melos in 1820, would he have wished her to be buried again?' The reader is much allured by the thought of allowing the Venus di Milo to symbolize the Greek spirit and with the power of a silent and deathless eloquence to smite the barbarian who witnesses her resurrection from the tomb where she has lain for so many hundreds of years.

And what is this subtle essence which informing statue and poem, philosophic treatise and essay, has brought the power of a new life to so many men of so many nations during so many ages? Professor S. H. Butcher surely came near

¹ Professor Hough, of Drew University, has made Humanism a special study for some years and his book on the subject is almost ready for publication. His Fernley Lecture and the article on Professor Babbitt which appeared in the *London Quarterly* attracted great attention, and so will the forthcoming volume. EDITOR.

² *Greek By-ways*, p. 293, Cambridge University Press, 1932.

to the heart of the matter when, speaking of the services which Greece had rendered to the world, he called attention to its 'application of a clear and fearless intellect to every domain of life.' And Sir Richard W. Livingstone in his notable volume *The Greek Genius and its Meaning to Us*, puts his finger upon the same matter when he says that the Greek went about the task of humanizing everything. If he was thinking of the gods, he humanized them. If he was thinking of nature it felt his humanizing touch. He gave to his own daily life a new quality of human meaning. He came to believe in man's capacity to measure all things by means of his own critical mind, and with youthful and eager relish he set about the work of definite appraisal. Two thousand years later, when the stream of Greek influence had watered many lands, the name *Humanism* was given to the movement which a re-discovered Greece set going in the minds of men. An astonishing word this: dripping with history, with criticism and with many marks of the deepest and most significant experience of man.

But words are strange and confusing things. It is not merely that as Tennyson said 'words like nature half conceal and half reveal the soul within.' It is partly that they are often so like Proteus, and it is almost impossible to keep pace with their changes and to understand them. To be sure there are words which are as chaste as Diana and which keep free from any sort of liaison century after century. There are words which, after a brilliant marriage and notable wedded bliss, have a long and dignified widowhood and then most circumspectly enter upon a new alliance. There are words which through a chequered career have seemed forced into relationships foreign to their character and their taste. And there are words which are like beautiful courtesans with a long and lawless career of illicit connexions. Sometimes one doubts whether, like King Arthur, to assign some words to a House of Penitence with dim hope of a happier fate in some future life, or, like Hosea, to welcome a wayward word

to one's hearthside hoping to kindle into flame the capacity for deep and abiding loyalty.

Few of the great words of the language have had a history of more curious and perplexing vicissitudes than the word Humanism. The thing existed two thousand years before it found a name, and once a name was found the meaning became as evasive as quicksilver, and at last in our own time, especially perhaps in the United States, the word has been attached to various meanings in a way which can only be described as kaleidoscopic. Sometimes one is tempted to say that it would require a subtler intellect than that of Sherlock Holmes, combined with an erudition which would take account of all the culture of the West, and a part of the intellectual heritage of the East, to follow this word in all its strange adventures in the mind of man.

I.—In his volume on Bacon in the English Men of Letters Series, Dean Church discusses the fashion in which the great Lord Chancellor seems to have tried to treat men by a rule which came from his philosophy of physical nature; and discussing the way in which Bacon failed he makes an observation of the most far reaching significance. 'Nature and Man,' declared Dean Church, 'are different powers and under different laws.' It is this distinction which Professor Irving Babbitt has in mind in his perpetual discrimination between life lived on human and on sub-human levels. And it is beginning with this distinction that we will best be able to enter upon the examination of the meaning of Humanism. There are two orders of experience which lie below the activity of the rational mind of man. We meet one in the classical physics as we are introduced to numberless things held together in mechanical and mathematical relationships. Such relations have their application to chemistry so that it is possible to speak of chemical arithmetic, and they apply to astronomy so that it is possible to speak of the mathematics of the heavenly bodies. There was even a time when men thought that by means of the law of the conser-

vation of energy they could move from the smallest atom to the farthest star. And nothing in the new science shakes our confidence in the application of mathematics to many significant aspects of the physical universe. In the second order of experience below man's rational life we meet with the emergence of sensibility and the consciousness of pleasure and pain. Now we find ourselves in the presence of all the urges which characterize the biological aspects of existence. We come upon what may be described as animal desire. It throbs through forms of life so small that only the microscope can detect them. It pulses in the mightiest beasts which walk the earth. It swims in the seas. It flies in the air. The two forms of experience which may be described as mechanical interaction and animal desire account for an enormous amount of the activity to be found on this planet and in the universe. Do they account for all the activity of which we know? Is there any type of activity which transcends their powers? The reply is that the moment man appears something new and transcendent has arrived. Man shares something with the world of mechanical interaction. He shares something with the world of animal desire. But in his power to stop and think and judge and decide and act in the name of an idea and an ideal, he transcends the nature of which in one way he is a part. His real significance is found in his unlikeness to the aspects of experience which in a sense receive their crown in his higher life. Critical intelligence is the human characteristic, and it bends to its own purposes the mathematical relationships of the realm of physics and the pulsations of animal desire.

To be sure, it is within the reach of the interpreter's activities to try to explain the life of man entirely in the terms of the lower activities out of which he has come. It is possible to try to explain all a man's experience in the terms of movement and appetite. It is possible to attempt to reduce the higher to the terms of the lower and to explain the human in the terms of the sub-human. If a man does this and calls

the result Humanism it is a misuse of the name, involving a contradiction of its essential meaning. But one's analysis may be a bit evasive, formally interpreting the human in sub-human terms but deftly slipping in the genuinely human values, without recognizing the implications of their presence, but merely using them to cover an awkward moment. Such a process of explanation may lay claim to the name Humanism. But to the name it has no real right. It has not really faced the problem involved in genuine explanation, and it has played fast and loose with its own assumptions and assertions.

It is possible, however, frankly to face the distinction between the activity of controlling rational intelligence and the interactions of the physical world and the throb of animal impulse. It is possible to face the meaning of the fact that it is the very genius of the human to control the sub-human elements of experience. It is possible to see that human society represents a vast body of experience which can only be explained upon the basis of deliberately held ideas, and ideals tenaciously and consciously obeyed. And at this point one comes to understand the meaning of standards and the significance of discipline. So he comes to be a humanist. And when he connects all this with the stream of thought which has seen man as the measurer of all things he becomes part of the central humanistic tradition in the world.

We have seen that there is a world below man. Is there also a world above man? And if there is such a world, what is man's relation to it? The man with deep metaphysical interests is sure to put such questions as these and to attempt as far as possible to answer them. On the other hand, a man may shrug his shoulders and refuse to pursue the metaphysical inquiry. He may declare that it is enough for him that the human values are here, and that they must always be distinguished from the sub-human aspects of experience. If he does this he is a critical humanist who as a matter of tactical procedure excludes from consideration the ultimate

ontological questions. You may call him a positivistic humanist if you like. Or, as is sometimes done in the case of Irving Babbitt, you may call him an Aristotelian rather than a Platonist.

But to a good many close thinkers such a position will inevitably seem like a half way house. They will feel that they must face the ultimate questions. They will ask: Is the ultimate universe like the realm of mechanical interaction and animal desire? Or is it like the realm of decisive critical intelligence which we see in man? Does the sub-human or the human give us the clue to the nature of the reality which is back of all experience? Then they may declare that while it is possible to explain the lower in the terms of the higher it is never possible to explain the higher in the terms of the lower. So they move from self-conscious critical intelligence and decision in man, to these same qualities in the ultimate universe. And so they become humanists whose thought is deeply based upon a theistic foundation.

If the Platonic sanctions are made fundamental in this sort of dialectic the path is not impossible—some thinkers would say it is inevitable—from the Ultimate Intelligence to the Word Made Flesh. And so in a very stout sense a man may become a Christian humanist. Once having passed the great divide and admitted the crucial significance of critical and deciding intelligence, in God and man, and the whole struggle with standards, the entire realm of moral experience is seen in new perspective. Man's battle, his failure, the revealing glory of the Word Made Flesh, the possibility then the actuality of vicarious suffering, all these insights may be bound together, and as they are placed beside the deepest and the most tragic and glorious experiences connected with the Christian religion, the thinker will come at last to the clear position of an evangelical humanist.

II.—William Sharp's *Papers Critical and Reminiscent* is a volume of essays selected and arranged by Mrs. William Sharp. It opens with a discussion of Matthew Arnold. 'When

Matthew Arnold died,' Mrs. William Sharp reminds us, 'one of the greatest of his contemporaries said of him, "There goes our last Greek."' It was a bright and clever saying. But of course it was essentially false. The last Greek never comes. And he never goes. As long as men are civilized they will be looking at the world through eyes which are partly the gift of Greece, they will be using minds which are in significant ways the creation of Greece, and they will be seeking to realize ideals which first haunted the imagination of man in Athens. And when we are seeking to investigate the soil and the sub-soil out of which Humanism grew we must of course go back to Greece. To be sure there are humanistic elements in Buddhism and in Confucianism. But the main stream of humanistic tendency begins in Athens, and moves out upon the world from Hellas. Therefore to Athens we will go. A certain spirit often exists in diffused form in the life of a people before it receives sharp and definitive expression at the hands of some masterful thinker. So it was in Greece. The sense of the pivotal significance of man had entered deeply into the life and thought of Athens before Protagoras declared that man is the measure of all things or Socrates corrected the individualism of Protagoras by rising to the conception of humanity. The sense of proportion and the fear of extremes had existed long before these sanctions had crystallized into the phrase 'nothing too much.' Greek art at its highest and Greek architecture at its best seem the very expression in material form of that sense of proportion and that sense of restraint which are so essential to the Humanism which existed as a fact so long before it existed as a name. The whole temper of Aristotle, his exhaustless intellectual curiosity, his belief in the power of man's mind not only to ask penetrating questions but to find the answers, that fear of extremes which caused him to advocate the golden mean, that faith that a study of experience will lead to a finding of dependable sanctions, is characteristic of the spirit of Humanism. One is scarcely surprised to find Professor Irving Babbitt saying that

doctrinally at least Aristotle may be considered the most important of Occidental humanists. But the thing itself is implicit in Homer before it becomes explicit in Greek philosophy or criticism. It is expressed in Greek literature because it comes deeply out of the profoundest intuitions of Greek life. Man emerges in Athens. And he emerges as a person capable of exercising critical intelligence, of discovering standards, and making them the basis of a literature, an art, and a philosophy, obeying their behests and saturated by their spirit. The restrained and exquisite beauty of Greek poetry, the still and subtly integrated loveliness of Greek sculpture, and the disciplined harmony of Greek architecture represent a Humanism so free from self-consciousness that it does not even need a name, doing its almost perfect work in the world.

It is an old saying that Rome subjected the Greeks to its rule and then surrendered its mind to the brilliant and versatile people whom it had conquered. And so the Humanism implicit in all Greek thought and action came to dwell in Rome. But if one may put the matter in an Irish way it is necessary to say that Greece found at Rome something of what it brought. Indeed, there was a kind of sturdy respect for men as men in the Roman mind which gave strength to the Latin character from the start, and made the Romans greater rulers than the Greeks had ever been. The doctrine of expedience so essential to the Pax Romana grew out of a sense of allowing every city and every land to have an individual life of its own in the Empire. The men of Hellas could never forgive other peoples for not being brilliant and glittering Greeks. The Humanism of Rome, if it was unable to shine with a brightness like that which made the shield of Athena dazzling, was a more friendly and, politically, a much more promising attitude of mind. And the Latin, if less versatile, was more dependable than the Greek. His Humanism was less a subtly woven garment to be worn at a splendid feast, and more a durable uniform ready for long marches and exhausting campaigns.

But the Roman could put his sense of human values and their distinction from the sub-human very clearly. In his recent notable volume, *On Being Creative*, Professor Irving Babbitt says: 'The opposition between the two selves is well put by Cicero, one of the most influential of Occidental humanists. "The natural constitution of the human mind," he says, "is two-fold. One part consists in appetite, by the Greeks termed *horme* (impulse), which hurried a man hither and thither; the other is reason, which instructs and makes clear what is to be done or avoided; thus it follows that reason fitly commands and appetite obeys."' ¹

But the distinction so deeply involved in the greatest achievements of Greece and Rome was not always clearly held in mind. The materialistic determinism characteristic of Epicureanism and so potently expressed in Lucretius *De Rerum Natura* went back from the human to the sub-human. And Stoicism, with all its proud appeal to man to choose to follow nature, and loyally to follow that choice, held a deterministic view of ontological reality which made the very choice it commanded men to make a thing which contradicted the nature of reality itself. Stoicism was caught in dilemmas of inner contradiction with which it was never able adequately to deal. So its witness to the human values although so splendid was never consistent. It simply did not see clearly the distinction between the nature of man and nature on sub-human levels. And so it entered a *cul de sac* which has beguiled every system of philosophical necessity since the day of the Stoics. There are times when you feel that a great Stoic is a humanist in spite of his philosophy rather than because of it.

III.—Mr. W. V. Cooper, who has made the translation of Anicius Manlius Severinus Boethius' *Philosophiae Consolationis* for the Temple Classics, appends a brief and interesting note of personal comment to the translation. He lifts a

¹ *On Being Creative*, XV. Babbitt. Houghton Mifflin Co. The quotation from Cicero is from *De Officiis* Liv. I. c. 28.

question which must have occurred to many who have been fascinated by this famous work, one of the most widely circulated of the books known to the Middle Ages. 'Why,' many must have asked, 'should a Christian look apparently to philosophy rather than to his religion for comfort in persecution?' Mr. Cooper's answer that the Christianity of the period to many meant little more than rivalry and argument among sects, and the material for combating heresies, may have some truth, but hardly goes to the root of the matter. The tremendous popularity of the work century after century among the devout as well as among the worldly in mind suggests the need of a more adequate answer. The truth is that in no end of ways the noble humanism of Greece and Rome had entered more deeply into the life of Europe than we have sometimes realized. Even the ages of faith had a friendly ear for a philosophic piece of writing morally elevating and breathing that high sense of the value of man at his best which Greece and Rome had given to the world.

Dr. Edwyn R. Bevan, in *Hellenism and Christianity*, has given us well documented proof of the fashion in which the older humanism spoke to the mind of Augustine even after his conversion. And perhaps the whole matter is adequately expressed when we come to Dante's *Divine Comedy*. If any writing is a product of the ages of faith surely it is this great Italian poem. Yet Dante's guide through the first two stages of his dread journey is Virgil. And the poem is fairly saturated with a spirit which the gentle humanities of an earlier day had given to Dante. Even Beatrice, Dante's guide through the celestial regions represents Theology, and Theology is Reason transfigured and transformed by the glory of divine revelation, but for all that is reason still. Dante's Latin work *De Monarchia* is full of that sense of man's responsibility for the government of the world which cannot be thought of as without humanistic elements though here again it is a Humanism coming to flower in that which is beyond the reach of man's unaided mind. The great minds

of the Middle Ages had not cast out of their thought golden memories of classic days. Yet no doubt it is true that the thought of the Middle Ages was centred in God rather than in man. And there were great waves of feeling which swept over Europe during these centuries, which grew out of a deep sense of penitent humiliation in the presence of the most high God. Indeed, again and again the sense of sin became so acute that the feeling of a glory belonging to human life seemed almost, if not entirely, to have departed.

IV.—Then came the Renaissance. Constantinople fell in 1453. Greek scholars, with their manuscripts, came eagerly into Italy. And if in a sense they represent the flowering time of the interest in Greek rather than its beginning, their coming does happily mark the arrival of a new Epoch. Multitudes of men threw away devastating fears. There was a new interest in man as man. There was a new interest in nature for what it could bring to the life of man. There was a new curiosity, a new spirit of inquiry. And as men went back to the great writings of the golden days of Greece and Rome, especially of Greece, for inspiration and for guidance in the full experience of the life of man and the exercise of its powers they were called *Humanists*. Now at last the name had arrived. And henceforth it was to be a great name and to have a great influence upon the life of the world. Professor Irving Babbitt likes to say that Humanism is always the foe of excess. At the period of the Renaissance he tells us there had been an excess of divinity and it was in protest against this that the human was emphasized. In our own time he declares there is the opposite danger. There has been an over-emphasis on the sub-human. And so we come upon the necessity for a protest on the part of the genuinely human against the tyranny of that which is below the level of human intelligence. In the Italy of the Renaissance the swift reaction from the divine to the human became a thing of overwhelming intensity. And all too often the sanctions of stern Attic taste with its great watchword, 'nothing too much,' were

quite forgotten. The Peninsula was filled with a passionate interest in everything under heaven. When this was combined with great genius and something of the discipline which the memories of Attica always held within reach of men's thoughts, you came upon activities like those of Leonardo da Vinci, who did, indeed, almost become *un homme universel*. At their best, the Italian humanists remembered the demand for proportion and restraint which came from Athens. When they lacked critical acumen they allowed nature and not man to become master, and so their humanism began to be a soiled and undisciplined thing. At the very worst, having discarded divine sanctions they discarded equally the great human sanctions and plunged into orgies of sensuality and licence. So came vice, then abnormal vice, then cruelty and the darkest crime. But there were men even in Italy who saw that the greatest thing about the human was its capacity to recognize and to respond to the divine. And the high Attic sanctions were always in the background ready to capture men's imagination, to dominate their intelligence, and to master their will.

In the North the Renaissance was a more stern and sober experience, characterized by a sense of responsibility, even in its moods of daring intellectual gaiety. The sanctions of the Hebrew and Christian Scriptures were given a place and often a dominant place in the movement. Erasmus was the prince of the Northern movement. And he eagerly desired to see men everywhere reading the Scriptures and making their principles decisive for their own lives. In his edition of the Greek Testament you see Humanism coming into the most notable contact with the Christian religion.

The old confusion between nature held in chains of necessity and man as the free master of nature which had put such baffling self-contradiction into Epicureanism and Stoicism lifted its head again in the Renaissance. If Francis Bacon had ever seen clearly the distinction between the world of

nature which is below man and the human world with its mighty sanctions and responsibilities, the intellectual history of Europe during the following centuries might have been profoundly modified. Even in the great humanistic ages it has been extremely difficult to persuade men to apply to Humanism that demand for clear definition upon which Socrates so emphatically insisted.

V.—Time was to prove that Humanism had foes within as well as without its household. In seventeenth-century France loyalty to the humanistic sanctions became a convention rather than a vital insight, and so there came the day of that pseudo-humanism which is often called pseudo-classicism. It was the letter rather than the spirit of the classic masterpieces which dominated men's thought and mastered their style. The unities of time and place and action assumed a tyrannical control, and humanism seemed in danger of becoming a glorified book of literary etiquette rather than a mighty and life-giving spirit. Yet the greatest writers of the Augustan period in France did achieve an urbanity, a poise, a sense of proportion and of disciplined beauty, which would have made their work memorable in any age. In them Humanism was justified by its sons.

The reaction from the hardness and rigidity of pseudo-classicism was expressed with most complete power and compelling energy by Rousseau. But what was useful and important enough as a reaction became a gospel, and the apotheosis of unbridled and undisciplined impulse was sighted from afar. Vital impulse must be allowed to have its way unchecked by judgement and unmastered by discipline. All this, of course, is the very opposite of everything for which Humanism stands. And on this raft amid the swirling waters Rousseau set sail to become in many ways the most influential figure in the modern world. An acute and memorable analysis of the whole situation in all its far-reaching ramifications is found in Professor Irving Babbitt's *Rousseau and Romanticism*.

In England the Cambridge Platonists represented a Humanism fully conscious that it must be supplemented and completed by the Divine. If we use Pascal's famous distinction between the three orders: that of physical nature, that of the mind, and that of charity, we may say that the Cambridge Platonists always realized that the order of the mind must be completed by the order of charity. The nomenclature might have been foreign to them. The distinction they definitely realized.

The typical writers of the period of Queen Ann felt the power of many an influence coming from humanistic sources. Addison and Steele and the *Spectator* would have been impossible without the humanistic impulse. Deism repudiated all the Platonic insights and was not secure in its sense of human values. The whole century sees the playing of humanistic threads in and out of the ways of life. Dr. Johnson and Burke each received a legacy from Humanism. In Germany, Goethe was a humanist not always secure in his loyalty to the humanistic standard, and yet at times astonishingly perceptive as to its meaning.

Modern French criticism has been capable of a mathematical naturalism like that of Taine. It has not been without receptiveness to the subtle germs of romanticism. But the humanistic standard has held its place with a certain regal strength. British criticism of the later period showed itself emerging into clear understanding of the position of the most discerning Humanism when Matthew Arnold insisted: 'Man must begin to know this where nature ends.' The great teachers of Greek have often been notable humanists in the larger critical sense, as well as in the narrower and more linguistic fashion. So in manifold ways—much more manifold than we have indicated—the humanistic sanctions have made themselves felt in the minds of men.

VI.—There is a fine passage in William Sharp's *Personal Reminiscences of Walter Pater*, in which he says: 'More and more Walter Pater sought a rarer atmosphere of beauty

—outward beauty and beauty of the inner life. His ideals of conduct were Spartan rather than what is so loosely called Epicurean; austerity in clear, lucid, wind-swept thought; austerity in the expression of that thought; even when wrought by it to the white heat of creative emotion, but an austerity that came from the reserve force of perfect and scrupulous mastery, and from no timidity or coldness or sterility of deep feeling; and austerity in life.¹

Here you have a mood which seems the very flower of Humanism, a Humanism warmed by a flame from some passionate and yet firmly controlled inner fire. And the subtle confusion which Walter Pater brought into much modern criticism lies largely in the fact that he had a humanistic mood which was not soundly buttressed in humanistic principles. In fact, when you come to close analysis you can never account for the actual product of the pen of Walter Pater on the basis of his principles. So secure was he in his humanistic mood that he himself was likely to be confused and alarmed at the thought of following to their downright conclusions his own subtly hedonistic principles. This confusion of moods and principles is so characteristic of modern thought that really Walter Pater unconsciously introduces us to the age whose brilliancy has been secured by avoiding definition and whose watchwords have represented the evasion of critical thought rather than its expression in terse and effective form. And nowhere is the type of thought which has produced an intellectual anarchy and has called it peace more clearly exhibited than in respect of this matter of Humanism. Let us take a rather quick look over a somewhat large area. When the philosophy, which at the hands of William James received the name Pragmatism, was set forth by a vigorous thinker in the British Isles, Professor Schiller found it natural enough to use the name Humanism. And one admits readily enough that Pragmatism does claim the

¹ *Papers Critical and Reminiscent*: William Sharp. Heinemann. pp. 214-215.

right of way for whatever has human value. But a theist like Earl Balfour who finds in human personality a clue for the reading of the secret of the universe, and its ultimate personality surely cannot be refused the use of the name Humanism if he desires it. At the opposite extreme of thought a sincere and eager thinker whose cool crisp processes of thought have won for him a wide hearing, desires to work out an ethical basis for living in this confused age upon a basis frankly impersonal in its view of the ultimate universe. And since he is trying to tell human beings how to live in an impersonal universe, Walter Lippmann is quite ready to give the name Humanism to his interpretation of the good life. The remoteness of his processes of thought from what has been most distinctive in historic Humanism does not seem to disturb him in the least. And curiously enough when a splendidly vital and sincere group of left-wing Unitarians who have ceased to have any convictions about the existence of a personal God, and whose science is usually the creed of impersonal uniformity, which antedated the coming of the new physics, go forth with banners flying to capture the world, they are not only ready to use the word Humanism but seemingly ready to appropriate it for their use and for their use alone. It is not strange that Professor Irving Babbitt, with his massive erudition, and his mental life, so securely based upon the whole body of humanistic experience in the world, deals with trenchant vigour with this particular type of pseudo-humanism. It seems rather odd indeed that men who see in humanity the by-product of an impersonal world should once and again reveal such an eagerness to make the word Humanism their own. A most significant essay could be written on the emasculation of great words. Even the thinkers who have so completely lost contact with the distinctive sanctions of responsible rational life, that to them the animal is the essentially human, are not always ready to forgo the use of the word Humanism. The kingdom of Humanism, like another kingdom, has those who are ready

to take it by force. But in this case too often the kingdom is to lose its character in the process of conquest.

VII.—In a most memorable passage in *Science and the Modern World* Professor Alfred North Whitehead speaking of 'the arbitrary laws of nature governing locomotion' says: 'They were empirically observed, but for some obscure reason were known to be universal. Any one who in practice or theory disregarded them was denounced with unsparing vigour. This position on the part of scientists was pure bluff, if one may credit them with believing their own statements.'¹

These words of Professor Whitehead form as good an introduction as one could desire to the consideration of the relation of Humanism to modern science. To the men of our time, to whom the achievements of physical and biological scientists seem the very supreme achievements of man upon this planet, naturally science itself appears to be the very crown and flower of Humanism. But when in the name of science these interpreters would interpret every human experience in such a way as to reduce it to sub-human levels, their right to the name humanist has clearly been forfeited. And when they would make universal physical uniformities, which can only be discovered by an intelligence which transcends such uniformity, clearly the self-stultification of their process of thought is complete. We are not surprised at Professor Whitehead's blunt irony in the presence of such a situation. The truth, of course, is that you discover the humanistic significance, not when you analyse the uniformities which the scientist discovers and uses, but when you scrutinize the free-moving, critical intelligence of the scientist, which makes it possible for him to recognize, and catalogue, and use for his own purposes, the dependably uniform elements of the world in which he finds himself. You only reach a mechanistic explanation of the universe by a study of science which quite leaves out of account the scientist with his free-moving and adventurous mind. If you explain the universe with the

¹ *Science and the Modern World*, Whitehead, p. 277.

free and critical intelligence of the scientist in mind, you are completely emancipated from the determinism which would dethrone reason in the name of rational explanation. And this approach to the explanation of experience through that appraising consciousness and that free moving intelligence, without which the simplest achievements of science would have been impossible, lifts the student at once from the sub-human to the human and sets him once again upon the sound and historic paths of true humanism. It is in such a mood that a great scientist can say that the ultimate reality of the universe seems like a mathematician rather than like a mathematical formula. The mathematical formula is indeed impersonal and sub-human, except as it is held in consciousness by a free and critical mind. The mathematician is the very living actuality of free intelligence, of the critical mind at work. Such a distinction firmly established, the case for humanism is completely won by an approach through science.

VIII.—Many distinguished figures have been associated with the intellectual activities of Harvard Yard. Many men of ample mind and of clear and swift intelligence, have there stirred the minds of the alert, if somewhat self-conscious, young fellows who listened to their words. But when the dust of contemporaneity has got out of men's eyes it is doubtful if any one of them will hold a larger place in the estimation of men of dependable standards of judgement than Professor Irving Babbitt. Through a good many difficult years in the United States the banner of critical humanism was kept flying principally through the dauntless fighting of Professor Babbitt and Dr. Paul Elmer More. To each of these thinkers the distinction between the human and the sub-human is fundamental. To each the sanctions connected with the great old phrase 'nothing too much,' are of the greatest possible importance. To each the sense of poise and proportion constitute essential elements in the equipment of the good critic and the highest type of artist. It was characteristic of Professor Babbitt that when J. E. Spingarn

quoted Goethe as saying that the critic should ask two questions: 'What has the writer proposed to himself to do? and how far has he succeeded in carrying out his own plan?' we were asked to verify the quotation of Mr. Spingarn, and reminded that Goethe had added a third question: 'Was the author's plan reasonable and sensible?' And Professor Babbitt was surely right in declaring: 'Mr. Spingarn owes the public an explanation of how he came to reduce Goethe's three questions to two, with the result of transforming him from an Aristotelian humanist into a Crocean aesthete.' You have a revealing expression of the essential quality of the Humanism of Professor Babbitt in the sentence: 'Good literature may be defined as literature which combines excellence of form with soundness of substance.'

Professor Babbitt may be described as a positivistic humanist, while Dr. Paul Elmer More, in later years, has taken the metaphysical and theological questions more and more seriously, and in his brilliant volumes on the Greek Tradition, has definitely taken an unequivocal position as a humanist who sees the flower and the fulfilment of Humanism in the Christian religion.

In the period just behind us Dr. Peter Forsyth, that skilful theological dialectician, in his evangelical thinking kept the windows open which looked toward Humanism. His *Christ on Parnasus* represents one of the honest efforts on the part of a thinker, who had the essential elements of Puritanism in his blood, to make a real place for the humanistic sanctions. Dr. Alexander Whyte, did not perhaps so much think his way through the problems connected with the relations of evangelical and humanistic thought, as he happily illustrated the fashion in which a man can be both an evangelical and a humanist. Clearly enough there are vast and important areas yet to be occupied by the evangelical humanist.

It may well appear that the problems connected with the great and vital word Humanism are almost as manifold and

¹ *On Being Creative*. Babbitt. Houghton Mifflin Co. pp. 28-29.

as significant as the dilemmas which confront man in his experience of living in this fascinating and difficult world. But if one begins with a Humanism which sharply sets apart the values which emerge with the coming of man's critical intelligence from the elements which belong to the orders of experience beneath him, and perpetually asserts the importance of loyalty to the sanctions which appear upon this level he will have the root of the matter in him. And as he goes on to use the qualities of critical intelligence, as they exist on the human level, as a clue to the nature of the universe itself, he will be moving in sound and dependable fashion. Then his own processes of dialectic will meet the Christian religion and the two will fit together as a hand fits in a glove. And so Humanism will become, what long ago Clement of Alexandria called Greek philosophy a slave to lead men to that Figure in whom they will find the consummation of their intellectual and moral and spiritual life.

Flowering Wilderness, by John Galsworthy (Heinemann, 7s. 6d), is exquisite work and the problem which it seeks to solve holds the reader in thrall from first to last. Wilfrid Desert captures Dinny Cherrell completely. She is adored by all her kinsfolk but no one has won her heart till she meets the poet who had made an impression on her as a bridesmaid of sixteen at Fleur Forsyte's wedding. Desert is worthy of his good fortune but there is a page in his past which throws doubt on his courage and it spoils the romance. Fleur and her husband, Michael Mont, share in the anxious time and Dinny's uncles, who are a fascinating set, are all involved in the suspense and the unhappy issue. Mr. Galsworthy has struck a new vein. Wilfrid and Dinny get on our nerves and we share their sorrows, but the problem holds us fast and we cannot help wishing that it had reached a happier solution. Is it beyond hope that Wilfrid should by and by come back from Siam with sunshine for Dinny as well as himself? She is worth it, and so is he, despite the tragedy in the desert.

ROBERT BURNS

IT is little more than a decade since Dr. McNaught published his illuminating book, *The Truth about Burns*. Others, not less interesting have followed, including *The Burns We Love*, by A. A. Thompson. Some are more or less in the nature of an apologetic; others border on hero-worship. Quite apart from the annual celebrations on the anniversary of the poet's birth, this in itself is significant of unabated interest in the homely ploughman. What is the secret of his fascination?

It is difficult to be impartial: Those who really love Burns usually make a complete surrender. Those who do not care for him are either very critical or leave him severely alone. Some are transported into an ecstasy of admiration while others are unsparing in their denunciation. The simple truth is that Burns himself has furnished enough data to make a good case on both sides. Some of his poems are unsurpassed in sheer nobility of sentiment while others are taboo in polite society. 'The Jolly Beggars,' for example, has been described as the most immoral poem in literature and not a few competent critics claim that, along with 'Tam O' Shanter,' it illustrates the high-water mark of his genius. He seems to have sounded almost every note in the gamut of human emotions. He certainly reveals a large experience of life, and a profound knowledge of human nature. And although not insincere, the most frequent criticism is directed against his apparent inconsistencies.

Burns was probably the most self-revealing poet the world has ever known. He stands before us naked, though not always unashamed. We see him in all his native strength and weakness. His self-revealings are such as to disarm even the most censorious critic. For no critic surpasses Burns himself in condemnation of his moral faults and failings. And no criticism is more searching or half so significant as his own:

God knows I'm no the thing I should be,
Nor am I even the thing I could be!

In 'A Bard's Epitaph' he looks into his own heart, steadily surveys the past, and frankly admits that 'thoughtless follies' had laid him low and stained his name. It is due to Burns to remember that his very life passed through the fire of his thought; and he records his emotions with the most amazing candour: The simple fact is that Burns wore his heart on his coat sleeve! But now and again he looked into the mirror and took stock of himself.

Yet this man of quivering sensibility and simple candour is greatly beloved in spite of his faults. There were contemporaries of Burns whose moral lapses were not more numerous and probably less flagrant than the poet's. They are held in lasting remembrance simply because Burns happened to etch their portraits. Yet they remain as outcasts while Robbie is enshrined in the very knot and centre of Scotland's heart! And that is the problem which calls for explanation in every honest attempt to interpret his character and personality.

In submitting this point it is not suggested that there should be one code of morals for men of genius and another for men of more ordinary powers. Burns himself was too honest and too independent to urge such a plea. And for this reason he stands self-condemned. But Burns also knew that the greatest of faults is to be conscious of none; and in this he has taught the world a lesson, and dealt a devastating blow to the innocent pretences of hypocrisy! Then also, it was inevitable that Burns, with his flashing insight and instinctive love of truth, should repudiate the harsh theological traditions of his day. His sheer humanity put him out of court with those whose conceptions of God appeared to be that of a Consuming Fire, and the narrowest of whom seemed to him to take delight in providing fuel for the furnace. To many it is inconceivable that Burns ever could have any

real sympathy with the outlook he so mercilessly caricatures in that most biting of all his satires:

Oh Thou, that in the heavens does dwell,
Wha, as it pleases best Thyself,
Sends ane to heaven an' ten to hell,
A' for Thy glory.
And no for onie good or ill
They've done afore Thee!

And this needs to be recognized not because he was rebuked and fined by the Kirk Session or because he became the local champion of the New Lights; but rather because there was in Burns an instinctive reverence for both God and Man.

You have only to read 'The Cottar's Saturday Night' to become aware of his deep regard for those things which are still the supreme glory of Scottish life and character. To Burns the humble cottar's home was a temple of light—a sanctuary in which the ceaseless melodies of love were heard, where joy and peace were not unknown in spite of harsh and grinding poverty. The secret of that fine atmosphere is revealed in the domestic portrait of his own father whom he never ceased to revere. You see the toil-worn cottar reverently lay aside his bonnet, take the big, ha' Bible while the whole family responds to his: 'Let us worship God!' You simply cannot escape the deep religious awe which inspired that noble poem. Burns was under no delusion about the essential elements of true religion. He knew it was a deeper thing than the mere acceptance of a creed. He knew, too, that it is always a man's private concern—that it must be decided within the arena of his own spirit. And that Burns held fellowship with the Unseen no serious student of his life will deny.

His love of Nature is contagious. You can almost scent the atmosphere of the natural scenes he describes. Who does not sniff at the tonic air of auld Scotia's plains and fells:

Her moors red-brown wi' heather bells,
Her banks and braes, her dens and dells,
Where glorious Wallace aft bure the gree!

To Burns, Nature seemed alive in every vein and every natural object seemed to think, feel, love, and to enjoy life in its own particular way. His sympathetic imagination clothes everything with beauty and invests flowers, birds, and beasts with an eager heart of life. And his profound reverence for all lowly forms of life is obvious. He is uneasy because his ploughshare crushes a mountain daisy—that 'wee, modest, crimson-tippèd flower.'

He is again disturbed because he suddenly scares the water-fowls in their social joys on Loch Turit; and his soul flames indignant as he notes a wounded hare limp past him as he sows his seed in the early morn. He checks his driver who thoughtlessly runs after a field-mouse intent to destroy it: That the poor creature should have been so ruthlessly driven out of its nest is nothing short of a tragedy to Burns. His love of animals is seen in his fondness for his ill-fated dog Luath and his auld mare Maggie. His sympathy with human-kind is proverbial. He stands unrivalled in his interpretation of the needs and aspirations of the Scottish peasant. His great love of Man for Man enabled him to voice things fundamental to Humanity. And he is so natural in his method of appeal:

Gie me a spark o' Nature's fire!
That's a' the learning I desire;
Then though I drudge thro' dub and mire
At pleugh or cart,
My muse, though hamely in attire,
May touch the heart!

His famous poem *Is there for Honest Poverty?* has been tacitly accepted as the Scotsman's Declaration of Independence; and as a charter of individual freedom it stands alone! His emphasis was never upon rank or wealth, but always upon intrinsic worth. Burns' tenderness was not less impressive than his manliness. Think of such poems as 'Ae fond kiss, and then we part' or 'Oh, Wert Thou in the Cauld Blast?' These are instinct with the tears of things. Their very delicacy is eloquent of a refined and sensitive spirit.

And with what pathos he urges us to 'gently scan' our brother man and 'still gentler sister woman.'

The humour of Burns, that with a sardonic flavour particularly, is inimitable. Think of his reflections on the 'crowlin' ferlie' that makes such gallant headway on a lady's bonnet or those two pictures of Tam and Kate in 'Tam O' Shanter.' The one where Kate sits at home expecting every minute to hear Tam's footfall:

Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.

And the other where Tam, utterly oblivious, sits with his cronies:

Kings may be blest, but Tam was glorious,
O'er a' the ills of life victorious.

Or again, that delightful sidelight where Burns suggests his own ability to trick Auld Nickie-ben! In Burns we have a really striking combination of pathos and humour: His sympathy ranges from all lowly forms beyond the world of men. He even thinks the De'il has his good points and in Burns' 'Address' you can almost detect a glint of pity in the poet's eye. But when he flashes pure and undiluted satire the effect is withering!

A glimpse of the poet's domestic life has deep significance though it is conceivable that to many it may but deepen the tragedy:

At home once more, he toiled with tireless industry. His official duties came first. After they were done, he could come back to his beloved songs. Oftentimes he would work by the solitary window in the room he called his study, tilting back the legs of his chair in rhythm and humming to himself. As soon as he began to hum, Jean, listening lovingly, would place his hat near at hand, so that he could snatch it up and go striding out towards the ruins of Lincluden or along that lovely riverside path which will be for ever Burns's Walk. There he would pace to and fro in the twilight, and the words would come to him as sweetly and naturally as the flight of homing birds. Then, as the shadows deepened, he would hurry home to Jean. He had a new song, and she must sing it with what he always called her woodnotes wild. The songs that the world knows by heart, he first

heard from Jean's guileless lips. His home life was happy. He was contented with Jean, who wore the first gingham gown ever seen in Dumfries. As a father, he was much more akin to the saint, the father and the husband of 'The Cottar's Saturday Night' than his detractors have cared to confess.¹

Burns the lover still continues to fascinate. To 'dear, deluding Woman' he proves alike a hero and a slave. And she undoubtedly proved the inspiration of many of his finest lyrics. His imagination kindled on the instant, and he would 'kittle up' his rustic reed and enshrine his fair idols in imperishable song. He clothed rustic maids in the radiant garb of a divinity. And though his experiences may have often recorded a moral lapse, it is no explanation of Burns to suggest he was merely a gay philanderer—a coarse victim to passion's sway.

Burns had his fling and ultimately tried hard to settle down. But he had sowed his seed and reaped accordingly. He made a frank and significant note of this when he wrote that fine epistle to his young friend Andrew Aiken. It is the eternal story—the duel between the spirit and the clay, and none has illustrated this age-long drama so blithely and yet so poignantly as Robbie Burns. Yet, with all his ironic humour and simple candour there was in that inward struggle something of which even Burns could not speak; and we are left to read between the lines. This seems to have been the case—particularly in that touching episode relating to Mary Campbell. It is improbable that its mystery will ever be solved. Over that tender passage in his life Burns gently drew a veil which even his most intimate friends were never quite able to remove. It does, indeed, sometimes happen that the deepest things move towards silence rather than towards expression. Let it be enough to remember that out of the silence of that deep experience the memory of Highland Mary inspired Burns to give to the world at least two of his finest poems.

¹ *The Burns We Love*. By A. A. Thompson. (Herbert Jenkins, Ltd. 7s. 6d. net.)

Carlyle, who speaks the truth in love, nevertheless made an 'inimitable bust of the poet's head of gold.' Stevenson asked to be forgiven if his business should have more to do with the feet which were of clay. He, too, tells the truth—he neither extenuates nor sets down aught in malice. The one holds that Burns was less guilty than one in ten thousand. The other reminds us that every man and woman is greatly dark in their greatest virtues as well as in their saddest faults.

Throughout his life Burns resented the tyranny of convention. He fought back humorously, sometimes fiercely, and lashed Society with his piercing satire:

Singly he faced the bigot brood,
The meanly wise, the feebly good;
He pelted them with pearl, with mud;
He fought them well,—
But ah, the stupid million stood,
And he—he fell!¹

The poems of Burns are instinct with their author's personality. Moreover, his best work is true to human nature. He is one of a small band who strikes a common chord and appeals to the universal heart. Here at least is an infallible mark of the truly great. 'He was all heart and all man,' is the recent estimate of an eminent critic; 'and there's nothing, at least in a poor man's experience, either bitter or sweet, which can happen to him, but a line of Burns springs to his mouth and gives him courage and comfort if he needs it.'

It is the greatness not the littleness of Burns that concerns Mankind. He was a spirit intense and rare—a fascinating mixture of fine gold and common clay; but he was 'a man for a' that.' His intrinsic nobility defies the years.

B. AQUILA BARBER.

¹ *The Tomb of Burns.* By Sir William Watson.

KARL BARTH AND THE GOSPEL

IF a theologian can legitimately take a pride in his achievements, that theologian is surely Professor Karl Barth. Practically unknown save to a small circle on the continent fifteen years ago, his name is now as familiar as that of any theological writer in Europe. More than that. If the New Englander could say that Boston is not a geographical expression, but an attitude of mind, we may well reflect that Karl Barth is not only the name of an individual; it stands for a mode of thought. In Germany he has been very widely read; and he has forced his readers to take up a definite position either for or against him. He is one of the few men who will, it seems, permit neither neutrality nor suspense of judgement. In this country and America, his books are less known; the more important of them have not been translated; and even for readers who are at home with German, they are crabbed and difficult.

But the significance of Karl Barth does not lie so much in his actual writings as in his general position. His later books, especially his system of dogmatic theology and his work on the *Proslogion of Anselm*, add little to the statement of the position which has attracted such wide attention; and the work which is best known in its English form, *The Word of God and the Word of Man*, a collection of sermons and addresses, implies a system rather than states or elaborates it. The key is supposed to be in the hand of the explorer; if he has not got it, he not unnaturally finds himself in difficulties.

The books in which one finds the real or (to borrow one of his favourite words) the 'existential' Karl Barth are his *Epistle to the Romans* and his *Resurrection*, the latter based on the fifteenth chapter of the First Epistle to the Corinthians. It is in these two books, and more particularly in the first of them, that one finds the real Barth who is still setting

every one, so to speak, by the ears. Nor is it necessary—happily—to work right through these two books to see what Barth is really after. He is not, in these books at least, a systematic writer. He does not propound a theme, and then develop or defend it. He cares nothing for defensive strategy. 'Attack' is his watchword. His conception of religion, of Christianity, of the Pauline theology—these three are really one—is simple. He assumes it at the outset. He writes in the spirit of the disputant who says, 'I am not arguing with you; I am telling you.' If there is development in what he writes, it is simply to show how, in the successive topics with which St. Paul deals, the fundamental idea is there unchanged.

It is with this fundamental idea, therefore, that we propose to deal. It is not new. Indeed, one reason for the immediate effect that Karl Barth makes on friend and enemy alike, is that he flings before them a challenge (if we may use once more this over-worked expression) which they have often heard before, and, it may be, have often done their best to shirk. It recalls to the reader his first acquaintance with *Sartor Resartus*—'the Everlasting Nay' and 'the Everlasting Yea.' It will probably remind him of instances in his own life—we can all of us point to them—when he was at the end of his tether, and then suddenly found himself free. Many of us, in England at least, are a little or more than a little uncomfortable about the rarity of sudden conversion; and here we look upon a scene where sudden conversion seems to fill the landscape. Our thoughts range back to St. Paul himself, to Augustine, to Luther, to Colonel Gardiner, to Wilberforce, to many a missionary like Doctor Vanderkemp, whose fascinating life has just been written by Mr. A. D. Martin, and whose conversion supplies various parallels to the experience of Augustine and the 'crises' of Barth; or (a Methodist may be allowed to add) to many a humble yet whole-hearted convert and fellow-labourer of John Wesley. If we have wondered whether what seemed the

sudden break with the past was not really a stage in a long and often tortuous advance, we now find ourselves suspecting (not without a sensation of relief) that the advance was only worthy of the name because at one place it was a daring leap, a 'salto mortale.'

There is another reason, less direct in operation, but not less potent, for Barth's instant and continued influence. The first edition of the *Epistle to the Romans* appeared in 1918, the first of Germany's darkest years. Things were so bad (though they were destined to grow even worse) that no gradual passage into the light seemed worth discussing. The only thing to be done with the sorry scheme of things was to end it. Here, too, men were at the end of the tether. If light was to rise out of the darkness, it could only come from above. Humanity was helpless. 'Save, Lord, or we perish!' Have these fourteen years availed to modify that cry? Despair threatened the religious man as sternly as the politician. Lutheranism, the official faith of half Germany, had missed its way ever since the disastrous decision over the Peasants' War. Struggling on until the nineteenth century, it had lost itself among the confused currents of the 'psychologism' of Schleiermacher, the dogmatism of the University Professors, the half-heartedness—and worse!—of 'liberal' theology, and all the mistaken endeavours of pietism and what we should call fundamentalism on the one hand, and 'activism' or social service on the other.

Nearly a hundred years ago, an isolated and pathetic (and forgotten) Dane, Sören Kierkegaard, had protested against the whole thing as it existed in his days; and only a year before the first appearance of the *Romans*, Otto, using almost Kierkegaard's very words, had urged that all religion was based on the fact of God's being 'wholly other' than man, and that there could be no approach save from the side of God. None of these destructive tendencies were as strong in the Anglo-Saxon as in the German world. The political and social confusion and misery (a far from unim-

portant consideration, even for a historian of doctrine) pressed much less heavily here. The prominence of what the Germans rather contemptuously called 'activism' in the religious life of England and America, dulled the edge of the revolutionary attack, for people had other things to think about beside the effeteness of theology; religion meant for many of them an eager attempt to lighten men's loads; and this often left them little time to criticize or even to think.

But this very insistence on the entirely necessary and essential work of the Church in serving society brings its dangers. When men lend their energies to the serving of tables (the apostle was surely not quite so contemptuous as he sounded) they are apt to forget the word of God; and they may wake up to find that the consciousness of God has slipped out of their minds. It is, at all events, significant that the cry of 'Back to Christ,' so often heard thirty years ago, is almost silent. The books that are now being written are about God. 'Oh that I knew where I might find Him!' And many of our preachers have been telling us that they do not know how to answer the appeal.

Here then is the situation. How did Barth meet it, and meet it in such a way as to find an instant response? To find the answer to this question, we do not need, as has already been said, an elaborate study of his works. We can find it wherever we turn to him. And it won that instant assent because it was, in fact, what all the questioners, waiting for some answer, had themselves been suspecting, in one form or another. God and man are indeed completely 'other.' It is a vast qualitative 'existential' difference which separates them; a gulf which no ingenuity and no passionate desire of ours can bridge. We stand like the shades in Vergil's underworld, stretching our hands with vain longing to the other bank. But we cannot even imagine what God is like.

Thou hast no power nor may'st conceive of mine.

We do not so much as know that we are sinners till disappointment and failure force us to feel our utter helplessness. We think we know Him, and can serve Him; we have a charge to keep, a task to fulfil; a present age to serve; or we look within our hearts, and fancy that we find there a full dependence on Him; or we examine our motives, and we tell ourselves that we are fulfilling all righteousness—and we cannot even see Him. If He is there, He is there as the great 'Incognito'; and if we detect some shape, we mistake it for that of His foe. 'Incognito' He must be, as completely as the figure that faced Dostoevsky's Grand Inquisitor, because He is the very opposite of us in every respect. Every idea of ours about Him is wrong: what He wants of us, what He is in the world, and what we can find from Him; what, in fact, is possible, and what is impossible.

Well, what is the end? Despair? It would be, if it were not for the 'crisis.' There comes a moment when we recognize that we are absolutely and irretrievably wrong; that we can do nothing and hope for nothing; that we are 'sold under sin'; when we hear, for what it really is, the enormous and portentous 'No' that the whole universe sounds in our ears. And that is the very moment when the 'No' suddenly changes to 'Yes.' God, whom we could never approach, comes to us; and the 'scandal of the cross' has its perfect work; the gigantic stumbling block of the 'impossible possibility'; the discovery that only when we could find no hope in the world that we knew—the world of our churches, our Bibles, our foreign missions, our rescue homes—hope was waiting for us in a world of which we had suspected nothing at all. We are saved. And we are saved by faith. What else is it by which we receive God when at last He comes? And we are saved *for* faith, and for nothing else. There will be no more place for social service, patriotism, pacifism, anti-alcoholism, League of Nations, and the like, after the crisis than there was before. In a sense other than the translator of the words would desire, the Christian will cry:

Oh grant that nothing in my soul
May dwell but Thy pure love alone.

'We must recognise that before God we are men who know nothing; we can only stand still before Him in silence and adoration.' 'Thus in the message of religion, there can be no announcements about the godlikeness or the transformation into the godlike of man, but the message of a God who is entirely different, of whom man as man will never know anything.' 'The veritable crisis in which religion is reached comes about when, at the moment when we say "God is not here, we can go no farther, we have reached all human limits," God meets us.' 'When we listen to Jesus, we do not see only flesh and sin, but, above and beyond, the judge who, at the moment of condemnation, absolves.' 'It is people who are interested in religion, not the mass of the unconcerned; the parsons and their friends, not the thieves and souteneurs; the church, not the sinners; the theological faculty, not the irreligion of medical men; the religiously-minded socialists and activists, not capitalism and militarism; books like this book and not the literature of worldly interests, that lie open to condemnation.'

The law of faith is 'the place, where only God can hold us, where everything but God disappears, the place indeed which is no place, but only the moment when man is moved through God, when man gives up himself and all that is human to God. This law of the spirit of life is the standpoint (which yet is no standpoint) from which we see all human boasting shut out.' The grace of God consists in His not judging, because judgement is already passed. 'In the very knowledge of what is, which is possessed by the evil conscience, is the unheard-of new possibility, of a (never and nowhere good, but) comforted conscience.' It is the 'axe laid at the root' of the 'good conscience,' which even modern Lutheranism has done its best to cultivate. And finally, love is 'the actuality over against the riddle of existence, the actuality which enables man to

know God, to grasp Him, to fasten himself to the unknown and hidden God as to the final "Yes" in the final "No" of all the given content of life. It is man's existential standing before God.'

These quotations could naturally be multiplied indefinitely. And much more could be added by the expositors of Barth. But this will convey what the message of Barth is for those whom it has captured. They can apply it in a score of ways, as Barth himself and his followers have done. But it is in its simple form that we can understand it and estimate it best.

How then shall we estimate it? That it is striking, arresting, combative, no one will deny. That it brings to our minds considerations which can never be forgotten without the gravest peril, is equally clear. But is it an adequate interpretation of St. Paul? Is it the Gospel, the good news, of Jesus? At first sight, Yes. The transcendence of God, the helplessness of man, the necessity for a radical change—what is the Gospel if it is not this? But what is the Gospel if it is nothing more than this? Barth, it will be said, concentrates upon the change; or rather, upon the helplessness and ignorance and chaos that precede the change. After the change, as before it, there is nothing to be said of God; there is no 'experience' of God; after, as before, man has nothing to do; his life is as empty as it was; or it is emptier; for then he was doing and doing wrong; now he knows that he was wrong, and so does nothing. And conversion itself becomes a mysterious and semi-magical event; it lifts us over the gulf, sets us down on the other side; and—that is all.

To tell the truth, Barth begins at the wrong point; with man, rather than with God. It is Barth himself who makes the mistake of 'psychologising.' He does not bring us any good news about God; he brings us bad news about ourselves. The result is that Jesus becomes not a revelation (there is really nothing to reveal), but a riddle. Our own helplessness can hardly be called a matter of revelation; nor does Barth

ever imply that it is. We have to discover it for ourselves. The true content of revelation is not our weakness, but the Heavenly Father's love. True, we shall not be able to hear that message until we are tired of our own voice; but to say that the message is no more than 'be silent!' is to parody it. God is not an 'Incognito.' Even in the Old Testament we are bidden to 'acquaint ourselves with Him and be at peace.' He is a person, not a being. The great prophets were convinced that He had a character, and could be known and relied on. He did not wait in the dark, to leap out across the 'death line.' 'Come now and let us reason together.'

And when Jesus comes, He begins with God, as He knows Him. The Son is sent by the Father. If one thing is clear from Jesus, it is that Jesus knew the Father, and that we could know Him through Jesus. 'What is God like?' 'See how I find in Him my Father; learn of me and find in Him your Father too.' And all the horror, the 'scandal' of the cross, in which St. Paul, the Pharisee and the Roman citizen, had come to boast, meant that to Jesus Sonship and Fatherhood cannot stop short of that ultimate act of self-renunciation, so to 'bring many sons to glory.' All this is the threshold of Christianity; but Barth does not cross it; and those who do not cross it will not be able to cross the great gulf which is ever before his eyes.

Barth has, in fact, given us a kind of neo-Calvinism. Its strength, like the strength of that part of Calvin's own theology, lies in the fact that its statements, taken by themselves, can never be said to be false. We cannot tell Augustine, any more than we can tell St. Paul, that he was wrong in what he said about himself. What we can and must say is that if those statements were the only, or even the most important statements to be made, they would never lead us to Christianity at all. Man cannot come to God until he knows Him, or at least until he knows something about Him; until he knows Him as a Father. The change is not a leap in the dark; it is a change from hostility, or slavery, to sonship.

It may be felt to be sudden, at the time, or even when one looks back. But if it is a change from ignorance, it is a change from ignorance to knowledge. Even when John Nelson called out in the moment of his despair, 'Lord, damn or save,' he was not crying out to an 'impossible possibility,' but to one who had sent Jesus into the world to save him.

In other words, Christianity is a religion of redemption, of reconciliation. It is content, as well as form. Barth, in his denial of the first of these two elements, has treated Christianity as Kant, in the common criticism, treated ethics. And Christianity is not simply a passage from 'No' to 'Yes,' or from helplessness to peace. It is a passage from the wilderness or the far country into the household of God.

Adopt me by Thy grace
Into Thy family.

Barth's scheme finds no place either for the Kingdom or the Church. It is therefore no wonder that he has no place for the activities of the Christian life, for comradeship, co-operation, citizenship, loyalty, and all that we call practical Christianity. For these things are not revivals of the old futile attempts to win our own reward or establish our own righteousness. They are natural and inevitable functions of the renewed man, who sees in the human beings around him his brothers, since he has learnt to think of them all as sharing his Father's love.

Barth, then, has pressed on us three great ideas—the transcendence of God, the helplessness of man, the necessity for a radical change. These when gathered into the full and opulent revelation of Christianity, are illuminating and indispensable, but, when detached, as they are with him, they are only sub-Christian. They are well calculated to drive out other sub-Christian conceptions; but this may also be very dangerous, unless their place is taken by the positive

and redemptive work of Christ. The word of God is no mere 'Yes' to man's 'No.' It is—the Son of God, who was made flesh and dwelt among us.

Note on Bibliography.—The first edition of the *Römschbrief* was published in 1918, the fourth in 1926. The *Auferstehung* also in 1926. Since Barth's removal to professorships in Göttingen, Munster, and Bonn, he has published a system of theology and *Anselm's Proof of the Existence of God* (1931), both untranslated. The English translation of his volume of addresses *The Word of God and the Word of Man* appeared in 1929. Among the numerous articles on Karl Barth in magazines may be mentioned one by Dr. McConnachie in the *Hibbert Journal*, one by the present writer in the *Contemporary Review*, both in 1927, and by Dr. Porteous in the *Expository Times*, 1931. An excellent account of his teaching is presented in R. Birch Hoyle's *Teaching of Karl Barth* (S.C.M., 1930), and another (eulogistic) in Dr. McConnachie's *Significance of Karl Barth* (Hodder and Stoughton, 1931). 1932 has seen a small volume on Barth by Mr. J. Arnold Chapman.

W. F. LOFTHOUSE.

Russian Minds in Fetters. By S. Mackiewicz. (Allen & Unwin. 6s.) The author of this book is a Pole who was educated at Petrograd University. He was therefore well prepared for his tour of inspection, yet every day broke down some of the conceptions which he had formed as to existing conditions. He found the country in a state of active revolution with all conceptions and views still in process of upheaval. The individual is impelled to work by terror and by a chronic hysteria. Everything is in a state of flux, carried along by the revolutionary current. The younger generation are passionately in love with the Soviet system though their great, fertile, bounteous country is starving like a pariah dog. A pound of black bread cost about a dollar and a half. Life is passed in queues, sometimes a mile long, where anything is to be bought. Bolshevik atheism denounces Christianity as the religion of the exploiting classes. Women are a real hindrance to the realization of Soviet ideals for they 'will not give up the right of possession of the young child.' Hysteria and the dethroning of the moral law are a menace to civilization.

GEORGE CRABBE

THOUGH the centenary of Crabbe's death was celebrated on February 3, 1932, at Trowbridge, he lived there only during the last seventeen years of his life, and most of his poems are associated with his native county of Suffolk. He was born in 1754 at Aldeburgh, the borough which Samuel Pepys had wooed in vain as candidate for its representation in Parliament in 1669, and which became more famous in the nineteenth century as the birthplace of two distinguished sisters, Dr. Elizabeth Garrett Anderson, the first woman to be admitted to the medical profession in this country, and Mrs. Henry Fawcett. Like Keats in the following century, Crabbe was trained to be a doctor and was apprenticed successively to two country practitioners; the second of these lived at Woodbridge, where Crabbe gained his first experience of intellectual society and fell in love with Miss Sarah Emly, of Parham Hall, the Mira of his early poems. They became engaged when he was only eighteen years of age, and Miss Emly not only remained faithful to him for the eleven years that passed before he was in a position to marry, but helped him in the year of disappointment and privation that he spent in London, when in 1780 he finally decided that he was not fitted for the life of a doctor. With a loan of £5 from Dudley North, a relative of the Prime Minister, and with some of his own poems as his only additional capital, he risked his all for the prospect of a literary career. Publishers were shy when asked to be responsible for an unknown writer's poems: Crabbe appealed in vain for recommendations to Lord North, Lord Shelburne, and Lord Thurlow, the Lord Chancellor. At last, in despair, early in 1781, he applied to Edmund Burke, enclosing some of his poems. Burke gave him some money, found him a publisher, invited him to Beaconsfield, where he introduced him to Charles James Fox and Sir Joshua Reynolds, advised him to take holy orders, and persuaded

the Bishop of Norwich to ordain him in December of the same year, 1781.

Crabbe was ordained to the curacy of Aldeburgh, but was not received with favour by the people, who had known him as an unsuccessful apothecary, or as a mere workman helping in his father's business on the quay. Again Burke came to his rescue and obtained for him the post of domestic chaplain to the Duke of Rutland at Belvoir Castle. Lord Thurlow now received him, was struck with his appearance as the incarnation of Parson Adams, and gave him £100 and two Dorsetshire livings. This enabled him to marry in 1783, and the friendly Duke arranged for his married quarters at Belvoir, the Rutland family being obliged to remove to Dublin on the Duke's appointment as Lord Lieutenant. The Dorsetshire parishes were left to curates in accordance with the regular practice of the time, which permitted non-resident rectors as well as church pluralities. But Crabbe felt out of place at Belvoir, and moved, in 1785, to the parsonage at Stathern, where he acted as curate to another non-resident rector till 1789. Then the Duchess of Rutland, whose husband had died in Dublin, persuaded the Lord Chancellor to exchange Crabbe's Dorsetshire livings for two in the neighbourhood of Belvoir, Muston in Leicestershire, and Allington in Lincolnshire, livings which he retained for twenty-five years, though for thirteen of those years he was non-resident.

He lived at Muston till 1792, when the death of Mrs. Crabbe's uncle left Parham Hall to the occupation of the poet and his family, and he lived there or at Great Glemham Hall and Rendham as a curate for thirteen years. Then the Bishop of Lincoln, awake at last with other bishops to the evils of absenteeism, recalled Crabbe to his own rectory at Muston, where he lived from 1805 till 1814. Mrs. Crabbe, having lost five of her seven children, fell into a mental decline and died in 1813. In 1814 the Duke of Rutland, son of Crabbe's earlier patron, presented him with the rectory

of Trowbridge, and as the living was not equal to the combined income of Crabbe's former benefices, added to it the vicarage of Croxton Kerrial, near Belvoir. So Crabbe was still a pluralist.

It is a strange record for the outward life of a poet, a poet, too, who though neglected in these days was for the greater part of his life highly esteemed by the best literary judges and, till the phenomenal rise of Byron, was a best seller. Of the 1807 volume, which contained the *Parish Register*, four editions were sold in eighteen months, and when *The Borough* was published in 1810 six editions of it were sold within six years. And the popular verdict only ratified the approval of the great critics, Burke, Fox, Reynolds and Dr. Johnson, praising *The Village* in 1783, and later Jeffrey in the *Edinburgh Review*, Wordsworth, Byron, Samuel Rogers (the banker poet), the third Lord Holland, Sir Walter Scott and Macaulay, who makes one reference in his *Essays* to the power of Crabbe's pathos. Tennyson shared the admiration of his friend, Edward Fitzgerald, the translator of *Omar Khayyám*, who lived at Woodbridge, and to whom we owe any knowledge of Crabbe that we cannot obtain from his son's biography, published in 1834, in his edition in eight volumes of his father's works. In 1835 George Crabbe the second passed from the curacy of Pucklechurch, in Gloucestershire, to the vicarage of Bredfield, near Woodbridge, and becoming a friend of Fitzgerald, lent him his father's *Diary*. From this Fitzgerald entered into the margin of his copy of the biography many extracts to which he added his own notes. At a later time he printed for private circulation and finally, in 1882, published with a preface, a volume of selections from Crabbe's poems, rightly judging that the poet's reputation had been sinking under the mass of his productions. Fitzgerald's interest was continued by his friendship with George Crabbe the third, who became rector of Murton, in Norfolk, and in whose house there Fitzgerald died in 1883.

On Crabbe's memorial tablet in Trowbridge Parish Church is engraved Byron's summary of his poetic worth:

Nature's sternest painter—yet the best.

It is only a half-truth, but it represents what first attracted the attention of the literary world. *The Village*, published in 1783, was an obvious answer to *The Deserted Village*, and inaugurated in this country the poetry of realism. The famous Kilmarnock edition of Burns, in 1776, was not yet widely known in the southern kingdom. Cowper's first volume in 1782 had met with little sale. Crabbe's *Village* challenged all the smooth sentimentalities of the eighteenth century; he was determined to reveal the miseries and often the brutalities and vices of English country life. And there was a general recognition that he was true to the facts: he was fulfilling the artistic aim expressed by Kipling more than a century later that

Each in his separate star

Shall draw the thing as he sees it for the God of things as they are.

Yet when Burke's old teacher told Crabbe that Goldsmith's *Village* would henceforth be deserted Crabbe rightly answered that that was impossible. The charm of *The Deserted Village* is assured of immortality: what Crabbe was concerned to prove was that

thus the muses sing of happy swains
Because the muses never knew their pains.

Then shall I dare these real ills to hide
In tinsel trappings of poetic pride?

Twenty-four years later in *The Parish Register* (1807) he still felt compelled to write:

Since vice the world subdued and waters drowned,
Auburn and Eden can no more be found.

But though Crabbe was often blamed for dwelling too much on the gloomy side of life, he always showed deep

human sympathy with the poor and the suffering, with the virtuous and the unselfish. He could describe honourable and even noble peasants like Isaac Ashford in *The Parish Register* and William Bailey (surely the first appearance in literature of that familiar name) in *Tales of the Hall*. And when as satirist he still had to lash, not men but vices, it was in all classes that he found them, in town villas and country mansions as well as in the cottages of the poverty-stricken labourers. *The Borough* was Aldeburgh, his native town, and in twenty-four so-called Letters he described its various inhabitants and their activities, the church and the religious sects, the professions and the trades, the amusements, the clubs, the sixteen inns (from the lordly Lion to the Three Jolly Sailors, the Anchor and the Green Man), the Hospital, the Alms-houses, the Prisons and the Schools. It is surprising to read how busy a comparatively small town like Aldeburgh could be with no manufactures but plenty of opportunities for making wealth, ship-building and a large shipping trade with London and other ports, rich merchant firms, summer visitors for the sea air, boating on the river, gardening, and dealing in all the produce that came in from the countryside and in the comforts and luxuries imported from London. Crabbe's exactness of observation extends not only to the outward signs of the borough's activities but to the details of individual lives and the subtle distinctions of human character. His books, we are told, were read for their stories, and wherever he takes us he has personal histories to recount. His pathos is as natural and effective as is the facility of his heroic metre, but his stories are not all of the tragic kind: he could not be the powerful satirist that he is without the gift of humour, and he can hit off all varieties of situation and of human conduct. When Sir Walter Scott was dying, he asked for one of the scenes from *The Borough* to be read to him.

With his XXI *Tales* in 1812 Crabbe went farther afield

for his subjects, but still appealed to the popular taste. And when in 1819 he proposed to publish the XXII *Tales of the Hall*, Mr. John Murray gave him £3,000 for the copy-right of the new poem and of all the previous volumes. The generous publisher was thought to have lost money by his offer: Crabbe's public could now satisfy itself elsewhere. Shelley and Keats were coming into notice, Wordsworth and Coleridge had their readers, but above all Byron was the popular idol in England and in Europe, and Scott had already published seven of the *Waverley Novels*. Yet *Tales of the Hall* had one advantage over the earlier *Tales*, as it had a connecting thread of interest in the reunion of the long separated half-brothers, their companionship with the Rector, who had been a schoolfellow of the Squire, the stories they told one another night after night, and the life-histories of people in the neighbourhood who are met as the brothers ride out together. And they are left together at the last when the younger brother settles with his wife and children in a house which the bachelor squire has bought for him.

Crabbe is always interesting and easy to read, but he is too rhetorical and wordy to take the high place in poetry which he might have taken. His heroic couplets amount to over forty thousand lines: if he had reduced them to a half or a third of this number he might have produced works of poetic art that would have made a permanent appeal. He had much in common with Wordsworth, without Wordsworth's prophetic insight and moments of greatness, and with many of Wordsworth's virtues he shared also his inability to distinguish between strong and weak writing in his own work. When James and Horace Smith published in 1812 the famous *Rejected Addresses*, James had easy work in parodying Crabbe. He reproduced his regular use of antithesis, his frequent amusement with the milder form of zeugma called Syllepsis (Dickens might have learned from Crabbe the trick of writing 'Miss Bolo went home in a flood

of tears and a sedan-chair'), and the occasionally careless, prosaic, or even banal lines like those which James Smith quoted afterwards from *Tales of the Hall* (VII):

And I was asked and authorised to go
To seek the firm of Clutterbuck and Co.

Crabbe admitted that the whole parody was fair, and at a later time greeted his old enemy with a friendly handshake.

Crabbe retained throughout life his interest in the study of herbs which he had begun as a doctor's apprentice, and his knowledge of botany is shown throughout his works. His diligence in poetical production is the more remarkable when we remember that for more than fifty years he took clerical duty in other men's parishes or his own, that for many of those years he was an active magistrate, that he was always attentive to the needs of the poor and the suffering, and that he often served his sick parishioners with medical as well as pastoral care. For ten years, from 1803 to 1813, he waited upon his afflicted wife with unfailing devotion; after his removal to Trowbridge in 1814 the only family ties that remained for his comfort were with his two clerical sons, George at Pucklechurch, and John as his own curate at Trowbridge.

Two protests that he made against social perils deserve mention in face of two dangerous evils of our own time. The Yellow Press, which we associate with the twentieth century, had its forerunners in the eighteenth, scathingly attacked by Crabbe in *The Newspaper*, 1785. Recognizing the power and attraction of the daily news-sheets which he thought were swiftly displacing the demand for serious literature, he lays bare the demoralizing forms which many of them assumed, the carefully cooked summaries of events, the sensational excitements, the false statements, the quack advertisements:

Screened by such means here Scandal whets her quill,
Here Slander shouts unseen whene'er she will;

Here Fraud and Falsehood labour to deceive,
And Folly aids them both impatient to believe.

These vapid sheets which each week-day and Sunday are
hawked through gaping streets he likens to insects

Which take their rise from grubs obscene that lie
In shallow pools or thence ascend the sky.

Twenty-five years later he makes another attack upon the corrupting influence of some issues of the press. In the closing letter of *The Borough* upon schools, as he passes from the dame's school and elementary and other day schools to boarding schools for girls and for boys, he is smitten with horror as he thinks of attempts that are made to poison youthful minds by the surreptitious introduction of vicious prints into schools. Those demoralizing efforts are widespread in the twentieth century under the influence of pernicious cinema films, mainly American, which are flaunted freely before English girls and boys and being sent far abroad have done much to undermine the prestige of white men and women in the countries of the East. There were no cinemas in Crabbe's time, but there were pictures and letterpress that could be degraded to vile uses:

Smugglers obscene!—and can there be who take
Infernal pains, the sleeping vice to wake?

Oh! rather, skulking in the by-ways steal,
And rob the poorest traveller of his meal;
Burst through the humblest trader's bolted door;
Bear from the widow's hut her winter-store;
With stolen steed on highways take your stand,
Your lips with curses armed, with death your hand;
Take all but life—the virtuous more would say—
Take life itself, dear as it is, away
Rather than guilty thus the guileless soul betray.

Though Crabbe could preach so vigorously in verse, his pulpit sermons seem to have been dry and formal, with little or no trace of the imagination and the human sympathy

which are prominent in his poems. Canon Ainger (*Crabbe*, p. 88) commented on 'the bewilderment in the Anglican mind caused by the revival of personal religion under Wesley and his followers.' In several passages of his published works Crabbe showed his distrust in the doctrine of 'assurance' that was preached by the Methodists, but he was careful to distinguish between Calvinistic Methodists and Wesleyans. His satire is directed chiefly against the insistence by Calvinists upon the Call, the recognition and acceptance of which seemed to be set by them above true faith in Christ, christian character, and good works, as well as above belief in the doctrines taught by the Church. Of Wesleyan Methodists, he says: 'Their John the elder was the John divine,' and he seems to resent their preoccupation with sin in the abstract and with a personal devil as the enemy in the Christian warfare:

Hence that implicit faith in Satan's might
And their own matchless prowess in the fight.

But that he could appreciate one form of Methodist influence he showed in the evangelistic hymn in which he interpreted the appeal that brought peace of mind to the afflicted Sir Eustace Grey:

Sinner burthened with thy sin,
Come the way to Zion's gate;
There, till mercy let thee in,
Knock and weep and watch and wait.
Knock—He knows the sinner's cry;
Weep—He loves the mourner's tears;
Watch—for saving grace is nigh;
Wait—till heavenly light appears.

The addresses at the celebration of Crabbe's centenary and many of the newspaper articles at the time called attention to a habit of his which might be thought to contrast strangely with his clerical character and his parish work. For the latter half of his life he was an opium-eater. He had suffered from attacks of giddiness and once fell down in a

street. He thought that his heart was affected but his doctor assured him that his only ailment was indigestion, and advised him to take opium. This he did for more than forty years, and his son ascribes to the regular use of the drug the uniform good health which Crabbe enjoyed. It did not give him the ecstasy and the sumptuous splendour of language with which at times it glorified the dreams of Coleridge and De Quincey, but Fitzgerald traced its influence in *Sir Eustace Grey*, published in 1807, and in *The World of Dreams*, the date of which is uncertain. These are but trifles in comparison with the whole of Crabbe's published poetry: his success as a poet owed nothing to the exhilaration of what was always for him a medicine. Some who read about him or even wrote about him last February may have read little or nothing of his own works; the interest shown in him may have been only a nine-days' wonder. But those who doubt whether he deserves to be still read should ask themselves why in *English Bards and Scotch Reviewers* Byron not only gave him that tribute which is carved upon Crabbe's memorial at Trowbridge, but in 1816 added to the line the note: 'I consider Crabbe and Coleridge as the first of these times in point of power and genius.'

FRANK RICHARDS.

John Masfield. By Gilbert Thomas. (Thornton Butterworth. 3s. 6d.) This volume of the *Modern Writer's Series* is a careful critical study of the Poet Laureate's poetry, his prose and plays. The writer aims to convey a vital general impression of his work in its entirety. 'Spontaneity is the essence of his art, and he carries lack of self-consciousness—and, with it, lack of self-criticism to a fault.' His career throws light on his poetry, and he never disguises his early difficulties. He is a born story-teller and is passionately concerned with the soul of man. His debt to other poets is discussed at some length. *Dauber* revealed him as perhaps the greatest of English sea poets, and his knightly attitude towards womanhood finds constant utterance in his later work. *The Everlasting Mercy* made a sanction in 1911.

THE MESSAGE OF *FIRST JOHN* FOR TO-DAY

THE Psalmist who would have fainted if he had not seen the goodness of the Lord in the land of the living was giving expression to a characteristic which is essential to all religion. It is especially clear in the case of one who, like this Psalmist, had no certain idea of immortality, that if God was to manifest himself at all it must be in this world, that is, in history. The religious values which are bound up with the idea of God had to be realized, if at all, in the land of the living. History was, then, the meeting place between God and man. The evidence for the reality of God was to be found in history or it could be found nowhere. It was not until almost the close of the Old Testament period that the belief in personal immortality seems to have arisen. The Hebrews of the great prophetic periods, then, could not hope to find God in a future life in compensation for his absence here. The very poignancy of the struggle of Job is due to the fact that he had to justify the ways of God to men in this life; he could not have recourse to a future life in which all would be made right. Nor were the Hebrews philosophers. They did not find God at the end of a chain of cosmological, teleological, or ontological reasoning. If they were to find him, it had to be in history, that is, in experience. The fact that they were not permitted by the strange fortunes of their lives to find God either in the stimulations which come from the hope of a future life or as a result of philosophical ratiocination, but were shut up in history, is a fact of profound significance. It meant that God was not simply an abstract hypothesis. It meant that he was not the God of the dead but of the living. He was the God of religious experience, the God who walked in the garden in the cool of the day, who had fellowship with men. It was in the mighty acts of history that God manifested himself. Hence there arises a significant interest in history. Apologetics took the form not of philosophy but

of history. So early, indeed, did interest in history arise among the Hebrews 'that historical composition as a literary art had advanced further among the Hebrews in the sixth century B.C. than it had among the Greeks in Herodotus's time, a century later.'¹ The New Testament shows the definite influence of this historical interest in that our gospels intend to recount the life of Jesus, and in that Luke's apology to Theophilus takes the form of a history of Christian beginnings. It is of special importance to note that although the Fourth Gospel seems to be indifferent to the mere facts of history and is rather concerned with the eternal which was manifested in Jesus, yet true to the Hebrew genius, it retains the historic form. That Luke writes a history of the apostolic age is often regarded as due to the Greek cast of his mind. But this does not follow. Jews no less than Greeks saw the importance of history.

I.—The Hebrew emphasis on history, or experience, as the meeting place between God and man has meant that there has always been an anti-intellectualistic note predominant in Judaism and in Christianity. The Jewish-Christian stream of religious life has been fundamentally experiential and experimental. Its religious affirmations are based on observed historic facts. And nowhere in the New Testament does this aspect of Christianity come to more pronounced expression than in the First Epistle of John. It is this fact that we would call attention to first in any effort to discover religious values for to-day in this writing. One of the most important emphases of the writer is that genuine Christian experience is rooted in history, that is, in experience. It is not derived from any sort of cosmological speculations such as were indulged in by the various Gnostic groups. And if Christianity was not absorbed by the maze of theosophical systems which ran riot in the second Christian century it was because of its sound instinct that religious

¹ H. T. Fowler, *Herodotus and the Early Hebrew Historians*, JI. Bib. Lit., vol. xlix, 1930, p. 212.

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experience is of value only as it is based on observable historic fact. There can be no kind of speculative knowledge which can take the place of the fact that the historic life of Jesus made the meaning of God clear to men. Since Jesus, both the fact and the theory of redemption are bound up with this definite historic event. This the writer has made sufficiently clear in his great preface: 'That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled . . . declare we unto you' (i. 1-3). The author's gospel is not a matter of speculation; it is a matter of experience. The language may include a religious experience with the Exalted Lord; it certainly is a reference to the historic Jesus. The Word of Life was spoken in Jesus of Nazareth. And it was spoken by him. The message which John presents he does not invent; he transmits it. He has heard it from Jesus. And the message of Jesus not merely fell from his lips; it appeared in his life. Hence men ought not merely to live as Jesus talked; they ought 'to walk even as he walked' (i. 6). To follow Jesus is here the essence of Christianity. And this motif is indeed rare in the New Testament. Thus John, who is often thought to be the most subjective of New Testament writers, intends to be entirely objective.

Further, the love of God is not an attribute which on *a priori* grounds one would infer belongs to God. That God is love is a discovery made from the fact that Jesus 'laid down his life for us' (iii. 16). The love of God was manifested in 'that God hath sent His only begotten Son into the world that we might live through Him' (iii. 9), and again, 'Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins' (iii. 10). The eternal life which God gave to men is in His son (v. 11). And as John began so he ends, 'We know that the Son of God is come' (v. 20). It is this fact which is central in the Christianity of this letter. Jesus has come. It is in the historic facts connected with this life upon which rests the Christian experience of God. Schleiermacher, then, remains true to

the Hebrew genius when he maintains that history is the greatest and most general revelation of the deepest and holiest, and that history is for religion prophecy. When speculative theology cuts loose from observed facts of experience and gets lost in the labyrinth of its own creation it loses its power and breaks its contact with life.

The principle in John which leads him to call his readers back to certain definite historic facts is an important point of contact between the New Testament and modern life. Much has been said about the temper of our age being experimental. Nothing can be regarded as having meaning which cannot be in some way experienced, or which is not an interpretation of experience. This fact is destined to have a much greater influence on religious thinking than is yet appreciated. For example, take the question as to the existence of angels. If you ask the average Christian if he believes in the existence of angels, he will likely say, yes. If you ask him if he has ever had to do with an angel or if he knows any one who has had an angelic experience, he will as likely say no. It is this divorce between belief and experience which is directly responsible for the fact that the belief in angels has practically lost its significance. It is not that any one has proved that angels do not exist. So far as we know there may be myriads of them. But if they have no meaning for us, their existence is a matter of indifference, and the very question itself loses interest. It is true that our belief in them is supposed to rest on the experience of men in ancient time, but when we cannot over a long period of time experience what the ancients have experienced, we inevitably doubt whether they have interpreted their experience correctly. This is surely a sound method of interpreting history.

One cannot lightly agree with John Dewey in his statement that 'nowhere in the world at any time has religion been so thoroughly respectable as with us, and so nearly totally disconnected from life,'¹ nor with Riichiro Hoashi, in writing of

¹ *Individualism, Old and New*, p. 18.

Japan, that 'the land where many a Christian martyr once preferred death to stepping on Christ's image has lost its enthusiasm for spiritual affairs,'¹ and that religion in Japan, including Christianity, is stagnant. Yet it is distressing to observe how many preachers are like phonographs reproducing only old records. Preachers ought to know that what congregations want most is not that the minister shall transmit a system of thought which he has received, or that they shall be instructed in the mysteries of philosophy or theology. They want the contribution which comes out of the minister's own struggle to live a spiritual life in a material world, a moral life in a sinful world, a love-life in a hate-full world. The futility of much preaching to-day is undoubtedly due to the fact that so many ministers preach a theory which they have heard told or which they have gleaned from books, rather than one which has come out of their own spiritual toil. It is beyond comprehension how ministers can avoid the moral issues of the day in which they live, or fail to bring to bear the mind of Christ on the ethical questions which most torment their hearers. A moratorium ought to be declared on all sermons which do not represent a sincere religious experience on the part of the preacher. Mr. Lippmann is right when he says that 'For ages when custom is unsettled are necessarily ages of prophecy. The moralist cannot teach what is revealed; he must reveal what can be taught. He has to seek insight rather than to preach. . . . In an age like this one, the function of the moralist is not to exhort men to be good but to elucidate what the good is.'² The preacher must again sit at the feet of Amos, Hosea, and Isaiah. He must learn of Jesus. He must become a prophet. That is to say, he must become experimental. He must recognize that unless he has a religious experience to convey to others, his history, his theology, his philosophy will leave his congregations inert and uninspired. The church ought

¹ *Journal of Religion*, vol. xii, No. 1, Jan., '32, p. 54.

² *A Preface to Morals*, p. 318.

first of all to be sincere. Its religious experience ought not to be a mere tradition. It ought to be verifiable afresh in each new generation. One example of our moral and religious obtuseness—Jesus called it hypocrisy—is in the inability of many of us to see the unreality in eliciting a public assent to the Apostles' Creed from adolescents in the rite of becoming members of the Church. Some of the articles of the creed have no religious value, others are concerned with historic questions for which the evidence is uncertain, others had a meaning once, but convey no clear meaning or value now. Many ministers themselves are in doubt about some of the articles of the Creed, and others they do not pretend to take literally. The church cannot expect to be taken seriously if it does not itself strive for a greater sincerity in its own life. And it will only stultify itself if it supposes that it can preach a gospel for individual needs only and ignore the wider social issues created by the dominance of the economic interest and the ensuing international confusion. To do this is only to leave the way open for communism and war to do their perfect work.

II.—A second significant emphasis in *First John* is that the only valid approach to God is the ethical. Fellowship with God is conditioned by our walking in the light, that is by our having fellowship one with another (i. 6-10). Further, knowledge of God is not simply an intellectual process, nor is it a mystical one resulting from a kind of Gnostic initiation. It is nothing less than the prosaic 'keeping his word' (ii. 5), or obedience to the commandments, which, for John, mean brotherly love. To walk as Jesus walked is to know God. In keeping the commandments the Christian has such perfect intimacy with God that 'whatsoever we ask we receive of him' (iii. 22). To keep the commandments is to experience the double indwelling: we in Him (Christ, or God), and He in us (iii. 24). To love is to know God (iv. 7). To abide in love is to abide in God (iv. 16). 'He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen'

(iv. 20). Thus, by refusing to admit that the approach to God is by an emotional or an intellectual experience, but is rather an ethical one, John makes the Christian religious experience available to men of every temperament. Our emotional natures differ in intensity, our intellectual capacities vary, but all must find the meaning of life in its moral values. Religion has been so often identified with a mysterious emotional experience that it is a joy to find this letter so stoutly asserting that all that is needed to know God is to obey Him. From this point of view the new birth is not so much a mystical as a moral experience. Religion and ethics are not to be identified, but each is essential to the other. And religion which is not centred in the development of moral personality becomes little else than superstition. 'What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?'

Because the ethical approach to God is alone valid, John expresses an intense abhorrence of sin, which, as moral evil, makes impossible fellowship with God. Hence one must recognize sin for what it is; one must be cleansed from it. The Christian life is in principle wholly ethical, that is, sinless; hence the Christian ought not to sin. Christ came to take away sin; this He could do because in Him was no sin. As Christ was sinless, so should the Christian be. So real is the Christian experience of moral perfection to John that he can even say that the Christian cannot sin (iii. 9). He has been born again. The new principle of his life is sinlessness, which, expressed in positive terms, means love of the brethren. To love the brethren, this is to pass out of death into life. Hatred is death; love is life. One cannot love God and hate his brother.

When one considers the prominent Christological interest of the epistle, it may seem to stand in contradiction to the statement that the only valid approach to God is the ethical one. We are perhaps justified in affirming, however, that John's interest in Christology is due to the fact that the

historic Jesus was the embodiment of the ethical ideal. The life of love which is the way to God found perfect manifestation in Jesus. Apart from Jesus, then love could neither be known nor realized. Not only was love made manifest in Jesus, but also it is only He who can take away sin and thus restore fellowship with God. To John, then, Jesus is the means whereby the ethical approach to God is realized. It is important therefore to recognize that the life of Jesus was a complete moral triumph. It is perhaps in the interest of this fact that John is so concerned with what he brands as the teaching of antichrist, namely, that Christ has not come in the flesh. What is the meaning of this strange heresy? It is important to note that the interest of John in maintaining that Christ had come in the flesh was not simply to maintain the real humanity of Jesus in the sense in which we now use that term. For him the flesh was something inherently sinful. It is sometimes urged that a New Testament writer who stresses the importance of the incarnation thereby puts a favourable moral evaluation on the 'flesh.' But this is an erroneous conclusion. The fact is that to one who considers the 'flesh' essentially sinful the humiliation endured in the incarnation is the more impressive. Therefore to emphasize that Christ came in the flesh is not to imply either that the flesh is ethically neutral or even good but rather to suggest the depths of self-abnegation to which Christ went in becoming 'flesh' and to set in relief the supremacy of his moral life which though lived in sinful flesh yet knew no sin. John's point is that if Christ did not come in the flesh there is no real victory over sin. For it is in the flesh that sin has secured its power over man. Our moral redemption, then, is possible because the love of God has been perfectly manifested in Jesus, even though He lived a life subject to all human limitations and weaknesses. Eternal life, that is, life perfect in love, for the Christian is bound up with eternal life in Christ. 'He that hath the Son hath the life' (v. 12).

A second emphasis in the letter which seems to militate

against the point of view that John's conception of religion is consistently ethical is his interest in a divine begetting. The idea of the new birth seems based on the conception of human nature as fundamentally evil and therefore requiring an essential transformation before redemption can be said to be real. This assumes almost a physical change in the believer. After this change has taken place, sin is no longer possible. In a literal sense the Christian is a different, a new man. He is begotten of God (iii. 9). His goodness then would appear to be automatic. Yet John would certainly not hold his theory to this point. His interest in the divine begetting is mainly in its assurance of sinlessness. And in any case, God is the source of all love. Hence it is God who brings us to Himself by making possible our redemption from sin. We do not ourselves provide the means for our salvation. This is what the new birth means: our new life of love is from God.

In any case, there is no New Testament writing which makes it quite so plain that the only valid approach to God is by brotherly love. iv. 12 is unique—'No man hath beheld God at any time: if we love one another, God abideth in us.' The vision of God as He is is not within the capacity of man. Knowledge of God does not come out of Gnostic speculation but is to be found in the practical moral life. 'We can only love God in the brethren.'¹ It is only human fellowship which makes us certain of fellowship with God. It is this emphasis which makes Christianity so essentially an active, ethical religion.

It would indeed be difficult to imagine a more valuable approach to religion than this. Especially in modern life, when men are doubtful of the rewards of speculation and mystical experiences. Here is a practical religious emphasis which is strictly vital, and yet within the reach of all, and which means the moral and spiritual transformation of life.

III.—A third characteristic of *First John* which comes to clearest expression in this letter is that the Christian ethic

¹ Baumgarten, in *Die Schriften des Neuen Testaments*, v. 4, p. 214.

is a love ethic. Most New Testament letters contain ethical lists, catalogues of virtues and vices, which in fact are ultimately derived from the teachings of the Stoa. While Paul in 1 Cor. xiii, emphasizes the centrality of love, his own ethical lists elsewhere could give the impression that the moral life can be broken up into fragments. It is only *First John* which consistently makes it clear that the moral life is centred in the supreme virtue of love, from which all other virtues derive their meaning. Sin, then, becomes not offence against ritual law; it is, indeed, not religious in the narrow sense of the word, but moral. Sin means hatred; morality means love. To hate one's brother is to be in darkness (ii. 11); to love one's brother is to be in the light (iii. 10). To do righteousness is to love one's brother (iii. 10). Cain is chosen as the bad example because he did not love his brother. To love the brethren is to pass out of death into life (iii. 14). There is but one commandment: 'to believe in the name of His Son Jesus Christ, and love one another' (iii. 23). Because God is love, love must be the centre of the Christian's life (iv. 7). To abide in love constitutes the meaning of religion (iv. 16). Over and over again this is emphasized. And love in the New Testament means an active, enthusiastic good-will, which inspires the lover to complete self-sacrifice. It is the task of each age to discover what love or good-will should mean in human relationships and then to set about its realization. Thus the ethical task of each age is a new one. The old commandment is perpetually new.

In a peculiar sense, then, *First John* is a tract for our times. Its common-sense recognition of the significance of experience in religion, its practical ethical approach to God, its appreciation of the fact that in love the moral life finds its supreme integration, make it as timely as to-day's newspaper.

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METHODIST CONTRIBUTION TO MODERN SOCIAL IMPROVEMENTS

AGES, like men, rise on the stepping-stones of their dead selves to better things. The chaos of one generation points the way to the order of the next. Every volume of the world's progress has its preface—a preface that should and must be intelligently read by any one entertaining a hope of understanding the contents of the volume. Thus, apart from a just appraisal of the Revolution of 1688 there can be no proper appreciation of the eighteenth century. Similarly, it is not possible to estimate the value of the nineteenth century unless due regard is paid to the contributions of the eighteenth. Centuries and times, no less than individuals, are part of all they have met. And the events and occurrences of our own times are the result largely of the pressure of the events and occurrences of former times. Social advancement owes its inspiration to, as it derives its strength from, the errors and tragedies of past generations. Mankind is for ever learning lessons from the past; and in its upward climb it utilizes the accumulated knowledge by which it has come as a priceless legacy.

I.—The humanitarian movement towards the end of the eighteenth century followed in the wake of the emergence of the individual as a political unit. Quite early in that century the individuality of man in this country began to be recognized, and as the century and a half following unfolded its sociological and humanitarian plans, a new social order—a new basis for society—began to reveal itself as a thing of infinite possibilities. Electoral Reform had to come: it could not have been avoided. Factory legislation was equally unavoidable, as were popular education and all the other late-eighteenth and early-nineteenth century improvements in the social structure.

In the process of social betterment the judgements quite

common at one time, that the poor were themselves to be blamed for their poverty, and that the unfortunate members of society were themselves responsible for their conditions, have passed and become almost forgotten. For several generations it has been frankly recognized that poverty and the existence of unfortunate conditions are sores on the body politic, and that the State can do no other than seek to remove the causes of those sores. The day when the offering of palliatives for social evils was considered sufficient has gone by; and the present-day attitude towards them is that no stone should be left unturned in the effort to wipe them out for ever.

The humanitarian movement expressed itself along philanthropic lines—in the promotion of industrial and charity schools, in the founding of hospitals and so on. At the first it was experimental and novel, and was looked on with disfavour by the governing classes who had for generations taken the 'inferiority' status of the masses for granted. In course of time, however, the philanthropic impulse became ingrained, and expressed itself along decidedly more democratic lines. The 'lower orders' became less demonstrative as they recognized the kindlier attitude; and the 'upper classes' began to loosen their hold on the idea that the masses were a permanent threat to public order. Gradually an adjustment began to be made between the 'divine right' of the propertied few and the 'providential placing' of the unpropertied many. Some of the traditional distrust was dissipated, and things looked like turning completely in favour of the hitherto illiterate and 'habitually immoral' classes. That they did not so turn—that the swing of the pendulum did not perform what it promised—was due to the operation of those economic and political factors which made the period one of transition and of experiment, and one in which there were many mistakes and re-actions. In the main, however, there was a tremendous improvement in the lot of the masses, and the awakening consciousness of the people spelt for England the word 'progress.'

II.—But to regard this social growth as something independent of religion would be to shut the eyes to the facts. The spiritual life of man, whatever opinions regarding it obtain, is an accepted reality, and as Lecky has said 'the power of a religion is not to be solely or mainly judged by its corporate action . . . it is to be found much more in its action on the individual soul, and especially in those times and circumstances when a man is most isolated from society.' It is but logical, therefore, to suppose that whatever economic, social and political changes are taking place, the individual is being constantly moulded and influenced by his religion. Nevertheless, the corporate action of a Church—following as it generally does the lines of a determined and accepted policy—must inevitably leave its mark on both the individual and the community. Moreover, when Faith is in the ascendant as against its opposite—whether as a result of individual conversions or of the influence of corporate activity—the community is bound to some extent at least to reflect its beliefs in its social and economic life. 'The deepest, nay the only theme of the world's history, to which all others are subordinate, is the conflict,' says Goethe, 'of faith and unbelief. The epochs in which faith, in whatever form it may be, prevails, are the marked epochs in human history, full of heart-stirring memories and of substantial gains for all after times. The epochs in which unbelief, in whatever form it may be, prevails, even when for the moment they put on the semblance of glory and success, inevitably sink into insignificance in the eyes of posterity, which will not waste its thoughts on things barren and unfruitful.'

Thus a beneficent interaction of forces and influences is for ever taking place. Men are moulding social conditions; social conditions are moulding men; and religion is shaping both men and social conditions.

There are certain 'marked epochs' in our eighteenth- and nineteenth-century history which have been full of substantial gains for the after-times in which we live. Notable

among them, as coming most opportunely from the economic and sociological points of view, was the Evangelical Revival of the eighteenth century.

The 'submerged' period to which reference has been made—when the masses were kept under by their propertied masters—was one wherein organized religion played largely into the hands of those masters. It taught the poor to believe that they were where they were by the operation of a divine providence which was not to be questioned: for consolation they were simply referred to that after-life where things were to be put right. Even when, at the beginning of the eighteenth century, the charity schools were begun the expressed aim was 'to make the poor pious, orderly and content in their station.' As that century advanced the English people passed into and through what has been called 'the period of cold rationality in the nation's religious life when religion was identified with moral duty.' It was from that 'period of cold rationality' that the Revival rescued the nation. It succeeded, under the peculiarly gifted character and force of the preaching of Wesley, in disseminating ideas of a Christian standard of living—ideas which, in their outworking, were fraught with important consequences. It has been said by Professor Warner that, divorced from 'the whole content of eighteenth-century English society the significance of the Revival forces is undiscoverable,' and that, 'stated in terms of sociological analysis they were of importance beyond the narrow limits of sectarian history.'

Wesley may be said to have propounded a new theory—a theory of social evolution—though it is extremely doubtful whether he was aware of doing so. He expressed himself at one time as being in favour of as few innovations as possible. He was not consciously an innovator, but he proved to be one of the greatest of his time. The Revival disclaimed all desire to be revolutionary in teaching; yet one of the greatest revolutions in Christian teaching took place during and because of Wesley's life.

What was it about the teaching of John Wesley—about the Revival he did so much to produce—that made it the significant thing it was? The answer is not far to seek. He managed to relate the Christian ethical standard with the practical concerns of life. His preaching gripped men and women, not in the intellectual part of their being, but in the spiritual part. It was in the depths of their natures that their response to his teaching lay. They could not, therefore, but proceed differently about the business of life. The individual outlook upon life was changed, and the change made itself felt in mundane affairs, transmuting many of them into channels of service for God. The social character of Christianity was recognized and preached and taught and emphasized on every possible occasion. With a persistence as extraordinary as it is noticeable, the doctrines of the Revival were for ever being applied by Wesley and his followers to the social problems of the day. The findings of the historians Lecky, Halévy, and others concerning the vast importance of the Revival, and John Richard Green's statement that 'The Methodists themselves were the least result of the Methodist revival' are thus and thus alone to be explained. Wesley applied himself with wonderful assiduity to the conditions of the poor. His was a Movement that was inspired from first to last by a desire to help the poor. He sought to remedy the wrongs and to relieve the sufferings arising from the circumstances in which the poor lived. From the first the Methodist Movement applied itself socially in an intensely practical manner, and this it was that saved England from the revolutionary morass into which France was plunged at that time.

'No man would have more enjoyed learned leisure,' writes the Rev. John Telford in his admirable biography of Wesley, 'or more delighted in the intercourse of men of talent than he. Yet he deliberately gave his life to the common people. His days were spent among the poor. He set himself to bring the masses to Christ, and to that purpose he was faithful

for more than half a century.' As a result of this devotion thousands were converted and their conversion carried with it a recognition of, and a determination to try to continue, Wesley's 'applied Christianity.' 'All the available testimony, both from observant contemporaries and from the biographical evidence of early Methodists, unites in describing the notable degree in which the revival bred its economic teaching into the habits of its followers' writes Professor Warner who, in his *Wesleyan Movement in the Industrial Revolution*, adduces a great deal in support of the statement.

III.—First among the beneficent social results of Methodism must be placed the added self-respect that came to its adherents. In course of time Methodist preachers were welcomed for the sake of the effect of their preaching on labourers; and James Everett, in his *Wesleyan Methodism in Manchester and its Vicinity*, tells us that it was asserted that 'the constant attenders on this new model of worship . . . are more industrious in their trade and other occupations, and maintain their families better than ever they did before.'

Another social effect showed itself in respect of drunkenness. Professor Warner quotes a letter written in 1743: 'Many families that used to be sotting and quarrelling at ale-houses in the evenings, now after work, instead of spending part of their day's earnings at the ale-house, do hear the preaching, and hereby their hearts are made so glad that they can rise at five to hear the Word and go cheerfully to work at six and are the better husbands on all accounts.'

Yet another social effect lay in the popular revulsion to idleness. The Industrial Revolution had changed and was changing the face of industrial England, but despite the evils attendant on those changes, the people began to see that to be at work was a condition of happiness. In his *Works* Wesley wrote that every man who had any pretence to being a Christian would not fail to apply himself rigorously to the business of his calling, 'seeing that it is impossible that an idle man can be a good man,—sloth being inconsistent with

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religion.' In this doctrine, which he and his followers pursued vigilantly, lay another of those immense appeals which Methodism has had through the years. 'So far am I from either causing or encouraging idleness,' wrote Wesley on one occasion, 'that an idle person, known to be such, is not suffered to remain in any of our societies; we drive him out, as we would a thief or a murderer.'

Honesty in business; fairer treatment of employees; and much more that might be mentioned—all found expression not alone in the actions of members of Methodist societies but also in those of society in general. The social structure was being constantly strengthened by the preaching and practising of the Methodist doctrines that had a bearing on social life. But what mattered most—what, indeed, explained all the many social improvements—was the 'changed life' into which the Methodists themselves entered. It was the new principle within individuals that accounted for the Revival, and the Revival, in turn, that produced the social changes. And those social changes are still going on. The Temperance and Social Welfare Movement of the Methodist Church is the sturdy child of the Evangelical Revival. This country will never know, though some one may yet attempt the task of endeavouring to indicate, what it owes, socially, to the Revival that Wesley helped to bring about. It is enough, however, to know that Wesley made the contribution he did to the social betterment of our times, and that the Methodist Church of the future has no intention of doing less than her best for the social well-being of the people of this and other countries.

W. A. DICKINS.

A NASRANY IN ARABIA

CHARLES MONTAGU DOUGHTY'S *Travels in Arabia Deserta* is justly regarded as one of the supreme achievements in modern literature. It stands absolutely alone. But the narrative is difficult and puzzling, and Doughty's craggy style deters all but a few ardent souls. His desire as a writer, and especially as a poet, was to restore our English tongue to the simple forcefulness of Chaucer and Spenser. It was his belief that his fame would stand or fall with his poems, 'Dawn in Britain,' 'Adam Cast Forth' and 'Mansoul.' But to future generations he will be 'Doughty of Arabia,' and his story of incredible hardship and peril will always find readers, choice if few.

Doughty was born in 1843, at Theberton Hall, Saxmundham, and was educated at private schools, and at a school for the Royal Navy at Southsea. From there he went to Cambridge University, and graduated in 1864. Then he went abroad on the continent of Europe for ten years, and in 1875 travelled alone through the Sinai Peninsula, Mount Seir, Moab and upwards to Damascus. In the course of this journey he was told of rock cities in Arabia which resembled Petra, somewhere between Maan and Medina, but was prevented from visiting them. He appealed to the Royal Geographical Society for help, but none was forthcoming. So he determined to go with the Haj, or pilgrimage to Mecca, as far as Medain Salih, to copy the inscriptions, making his living as a hakim or physician. He asked the permission of the Turkish Governor of Syria to accompany the caravan of pilgrims; but that cautious Oriental, after consulting the British Consul, put him off till the last minute, and then refused him safe-conduct. He then went to the Kurdish Pasha of the Haj, who said if he must go it must be with the Jurdy, the flying provision train sent down from Damascus to meet the returning pilgrims at Medain Salih. But that

only remained there three days, and so short a visit would not have been worth while. Some of Doughty's Moslem friends, however, said that the Pasha could not *forbid* his journeying with the caravan, even though he was a Nasrany, since he was not going to the sacred cities of Medina and Mecca, but only to Medain Salih. So he determined to risk it and at the last moment made a bargain with a Persian camel-driver to convey him to Medain Salih; and at the end of three weeks he reached the kella or water-tower, which was garrisoned by Moors. The kellajy, Mohammed Aly, had once made him a promise in Damascus that if ever he should come there he would receive him, so he thought it best to lodge there. For a week Doughty was shut up in the kella; Mohammed Aly would not let him go forth alone, but he had spoken to a Beduin sheikh named Zeyd, who had promised to conduct him to the monuments. The 'Cities of Salih' are, in the Koran fable, houses hewn in the rocks belonging to an idolatrous tribe who were destroyed before the days of Jethro, God's prophet to the Midianites; but Doughty found them to be sepulchres.

After some weeks spent in exploring the neighbourhood, Doughty asked Mohammed Aly to help him to accomplish his task of making impressions of the inscriptions on the monuments, reminding him that he had made certain promises. Doughty's carbine, which the kellajy coveted, was in Mohammed Aly's room. The kellajy stood up, and his fury rising, he went back to his room and came again with the carbine, turned his back and left Doughty's chamber. Doughty set the gun again, with a friendly word, in the door of the kellajy's room. 'Out!' cried the savage wretch, leaping up and striking him in the face with the flat hand, with so much force that Doughty nearly fell from the gallery of the tower to the yard below. He then went to the coffee-room, and Doughty followed him, seeing some Beduins were sitting there, and said to them: 'O fellowship, ye are witnesses of this man's misdoing!' The nomads looked coldly on aghast;

it is a crime among them for a man to do his guest violence, for he is a guest of Allah. Mohammed Aly, trembling and frantic, leaped up and struck him again in the doorway with all his tiger's force. As he struck, Doughty seized his wrists and held them fast. The kellajy struggled, the red cap fell off his head, and he broke away. The kella guard, who did not greatly love Mohammed Aly, stood aloof as men in doubt, knowing that if Doughty's blood were spilt, it might be required of them by the Pasha. The nomads tried by mild words to appease him; none of them dare thrust his arm between them. 'Aha! by Allah!' shouted the villain, 'now I will murder thee!' Had any blade or pistol been at his belt, it is likely he would have done so; but snatching Doughty's beard, the ruffian dragged him hither and thither, which is a vile outrage in the East. Then, his mad fit abating, and somewhat confused as he saw Doughty bleeding and marked the disapproving looks of the men about him, he hastily re-entered the coffee-room, and Doughty retired to his chamber. In the afternoon Haj Nej'm, the kellajy's lieutenant, effected a reconciliation; and, the storm abated, they were all minded to favour Doughty, and early on the morrow every man but one, with Mohammed Aly upon his horse, accompanied Doughty to the monuments, and enabled him to accomplish his task.

From the kella of Medain Salih Doughty wrote to his aunt, Miss Hotham, of Tunbridge Wells, 'My thoughts return to you out of this obscure corner of the world. . . . I am upon the eve of departing upon an adventurous journey.' Adventurous indeed for a Nasrany and a town-dweller to live a nomad life with the Beduins! All friendly and well-disposed persons tried to dissuade him from his projected adventure. Whither would he go, they asked, to lose himself in a lawless land, to be an outlaw, if only for his religion, and far from all succour, when they themselves that were of the religion durst hardly venture? The Jurdy officers tried to dissuade Zeyd, who had promised to be his guide; but Zeyd wanted

money, and they had no power at all over a free Beduin. The Haj Pasha also reasoned with Zeyd, but finding him obstinate, made him swear to deal fairly by his guest or answer to the Sultan.

For three months Doughty moved over the face of the desert with Zeyd's party from camp to camp, by slow marches of two or three hours varied by days of halting, which he tried to while away in reading and study. The other sheikhs were displeased with Zeyd because he had introduced a Nasrany to live amongst them; but as they got to know Doughty they welcomed him with friendly words at their coffee-hearths, and he sat with them every day in the mejlis, or tribal parliament. But Zeyd often reminded him that it was only he who sheltered him from the murderous wildness of the Beduins, and he would not let him venture out after nightfall, lest some wretch should stab him in the darkness.

He soon learned what an amateur hakim must endure of these nomad Arabs, who demanded medicines for diseases of long-standing and for trifling ailments, and yet were so knavish that for all his skill they would pay him only upon a day which was ever to come. When a single dose of morphia had given marvellous relief, they could not be brought to ask for it again, since they must pay a second time, if only with the gift of a little rice or a bowl of buttermilk. Some stole the cups in which he mixed his medicines. It was difficult to prepare medicines at all in the desert, to weigh out grains in a balance with the sand blowing into the tent, and there was no pure water to be had; and when the lotions and potions had been mixed, there were no bottles to put them up in. Yet he says he relieved many, the most part freely; he hurt none, he deluded no man; but were he to wander there again, he would carry with him only a few patent medicines. Most unfortunately, he could not keep good his promise to vaccinate the Beduins. Small pox and cholera are the scourges of nomad Arabia, and in the badly-nourished bodies of the poor Beduins there is little power of resistance

to infection. 'For the benefit of vaccination,' he says, 'the Beduw would almost have pardoned my misbelief; and I might have lived thereby competently in a country where it is peril of death to be accounted the bearer of a little silver.'

Presently they approached Teyma, a prosperous oasis at a height of 3,400 ft., where fever and pestilence are unknown; and Zeyd and Doughty were warmly received and entertained by a man named Sleyman, who in the Haj time had been one of the kella guests at Medain Salih. Doughty went out to visit the ruins of Old Teyma of the Jews, guided by a sturdy young negro whose ferocious looks and villainous behaviour made him apprehensive of danger. Seeing a nomad in a field building up an orchard wall he broke away from his guide, and while he talked with him there came two young men from the town sent after him in haste by Zeyd when he found in what company Doughty was gone. Later on Zeyd reminded him: 'I saved thy life, Khalil. Rememberest thou not that day at Teyma, when the black fellow went out to murder thee?'

They left Teyma hurriedly at midnight, and removed forty miles into the Bishr territory, to be out of the reach of the terrible Emir, Ibn Rashid, in whose territory Teyma was. There most of their camels were stolen, but instead of pursuing the thieves at once, they delayed until their enemies had put fifty miles between them. Later they learned that the robbers had been a party of Sokhur Beduins from Syria, who had ridden out not less than four hundred miles. So a young sheikh was sent to the north to treat peaceably with them for the restitution of the spoil, part of which was returned to them.

In the time of wandering since the Haj the sheikhs had used up their slender stores of coffee, and decided to send down to Medain Salih for some more, and Zeyd must go thither to fetch up a sack of rice which he had deposited in the kella. Doughty was minded to ride with him, intending to pass by el-Ally to the Red Sea coast, for the heat was so

intense that even the Beduins languished in their tents, and Doughty was ill and could not eat; 'we seemed to breathe flames,' he says. They reached Medain Salih, where they parted company. Apparently Doughty dared not trust his health in the hot season to permit him to travel safely to the coast, but attached himself for a time to the Moahib tribe, recruiting in the black hills till they forsook the Harra for their summer station in Wady Thirba; and then he rejoined the Fukara Beduins at el-Hejr. In September, 1877, he left the wandering village, and set out with a company of poor tribesmen who were going to spend the holy month Ramathan at Teyma. The rest of the tribe would follow in a month's time. A few days after Doughty's previous visit to Teyma the well-machinery had fallen in, and the townspeople had come to the conclusion that he had overthrown it with the evil eye. When he approached the town he learned that if he entered its walls his life would be in peril. But two young men, one of them a sheikh of the town, came out to see him. They thought perhaps there was magic in the hand of the Nasrany for building up their well. The best village house-builder had essayed the task, and had been paid well for it; but as soon as the machinery had been remounted on it, the walling had collapsed again. Doughty said he would go into the town to see it, if it were safe for him to do so. They assured him there was nothing to fear, and the chief sheikh gave him hospitality; but he could not make a living by healing the sick at Teyma; his own eyes were attacked with a kind of rheumatic ophthalmia, and he thought, 'What if my eyes should fail me in this hostile land?' So he determined to go to Hayil, and made a bargain with a man of Bishr named Hayzan to accompany him.

The long ride to Hayil was like a nightmare to Doughty. Misshr, the Bishr sheikh, treated him inhospitably; and Hayzan, when he had received his money, said that he could not accompany him himself, but another man named Nasr, whom he feigned to be his brother, should go with him.

When they got to Mogug, Doughty's camel broke down, and Nasr would have forsaken him; but the sheikh ruled that since the camel could not proceed, Nasr, who had taken wages, must either remain with Doughty or leave so much of his money as might pay another man to convey him to Hayil. Sooner than part with his money the scamp chose to fulfil his bargain, and eventually they arrived at Hayil, the capital of the Prince of Shammar, Mohammed Ibn Rashid, who received him graciously. He also found a friend in the Emir's cousin Hamud, the Great Sheikh. After a time he told Hamud he wished to leave Hayil and go to Kheybar to see the antiquities there, and to explore the Wady er-Rummah, which goes down to the valley of the Euphrates. When the Emir got to know of this he was offended, and the Captain of the Guard, Imbarak, threatened Doughty, and allowed the Emir's slaves to mishandle him. When Doughty protested, the Emir turned to Imbarak and inquired what he had done, and Imbarak made some lame excuse. Doughty went on: 'And now he would compel me to go with unfriendly Heteym, and I foresee only mischance.' The Emir thereupon instructed his secretary to write him a schedule of safe-conduct, but insisted on his leaving that very day. 'Imbarak, swear,' he said, 'that you are not sending me to my death.' Imbarak swore by Allah that nothing should happen to him, and he told three nomads to take him to their Great Sheikh, Kasim Ibn Barak, who would send him to Kheybar.

When they reached the sheikh's tent, Salih, Doughty's guide, hastily put down Doughty's bags, and would have ridden away without leave-taking had not Doughty seized his camel by the beard and made the beast kneel again, and demanded that Salih should first deliver the Emir's message to Kasim. Kasim was a surly young man, and at first said he could not receive Doughty, and how could he send him on to Kheybar when he was at feud with the people of Kheybar? But in the morning he said he would send him to

Hannas, sheikh of the Noamsy, in charge of Salih. Doughty protested: 'He betrayed me yesterday; will he not betray me to-day?' but Kasim said he would make him swear. Salih promised with mighty oaths to convey Doughty to Hannas, but before the day was out he forsook him, leaving him with some wayfaring Heteym, who promised to carry him in the morning to their sheikh, Eyada, who they said, would send him to Kheybar. Eyada received him roughly, and at first said he could not send him to Kheybar; then he spoke to some men sitting before his tent, and asked which of them would convey Doughty to Kheybar for three reals. One of them, named Ghroceyb, offered to do it for four reals, and Doughty made him swear that he would not forsake him till he had brought him to Kheybar.

At Kheybar Doughty found himself a prisoner in the hands of Abdullah es-Siruan, the Aga or lieutenant of the Medina troops, who confiscated his books and papers and sent them to the Pasha at Medina; but he found a friend in the person of Mohammed en-Nejumy, who, finding that he was destitute, took him to live in his house in the day time, though he had to return to the soldiers' lodging to sleep at night, by order of the village tyrant. Abdullah's counsellor was Aly, the religious sheikh and village school-master, who was constantly breathing in his ear that the Nasrany was an enemy of the faith, and it was Abdullah's duty to kill him. Worse still, the village sheikh, Salih, was of the same opinion; and their counsel heartened the baser spirits of the village, who threatened to shoot Doughty as he walked through their plantations. The Nejumy, when they were abroad together, always carried his sword, and let it be known that 'he would cut him in twain who laid a hand on Khalil.' Thus he took the part of Doughty, one man against a thousand, though sometimes he gave in so far to the popular humour that he affected to shun him. 'Ah! Khalil!' he said, 'thou canst not imagine all their malice!' Abdullah had bound Mohammed for him, saying: 'I leave him in thy hands,

and of thee I shall require him again,' and whenever the Nejumy went abroad Doughty was with him. Abdullah's messenger at last returned from Medina with a message from the Pasha that he was busy with the Haj, but at their departure would examine and return Doughty's books, and in the meantime he was to treat the Englishman hospitably.

Spring came, and found Doughty still a captive; but meeting with Abdullah in the street one day, the Aga said: 'Good news, Khalil! thy books are come again, and the Pasha writes, "send him to Ibn Rashid."' Eyad, a Bishr soldier, offered to convey him to Hayil for five reals, and Doughty agreed, but objected to pay the whole before he set out, as he did not trust Eyad. But Abdullah said he would vouch for him, and after Eyad had sworn before them all to be faithful to Doughty, he counted the money into his palm. Doughty had a sealed letter from the Pasha to Ibn Rashid, and also a letter from Abdullah. When they reached Hayil the Emir was absent, and Aneybar, his lieutenant, said he must leave Hayil next day and Eyad must convey him back to Kheybar. Eyad affirmed that he could not, he dare not, and he would not convey him again to Kheybar. Aneybar insisted, and commanded Doughty to pay him another five reals, and gave him a safe-conduct. When they had started, Eyad said he intended only to go as far as Gofar and leave Doughty there; he dare not return with him to Kheybar. Doughty protested, and demanded the return of his money, but Eyad refused; and though he took him further than Gofar, he left him in a Heteym encampment. After many adventures he reached Boreyda, where he was robbed of his money and clothing and the aneroid barometer he carried with him; but the Emir's officer befriended him, and made the thieves restore his property. The Emir, finding the townsfolk hostile, expelled Doughty from Boreyda, and ordered a man named Hasan to carry him on his camel to Aneyza; but the man forsook him outside the town by the secret instructions of the Emir. At Aneyza, Zamil, the

Emir, befriended him, and he found other friends, until an Imam, or religious sheikh, stirred up the people against Doughty in a noon-day sermon in the great mosque, and he was expelled from the town and sent to Khubbera until the storm had blown over, when Zamil sent for him again, but lodged him outside the town in one of the outlying plantations.

When Doughty had been more than three weeks in the plantation, the Metyr sheikhs came to consult with Zamil and the Aneyza sheikhs about attacking the Kahtan, and there was a battle, and the Kahtan lost a hundred men and many camels, leaving their camp in the hands of their enemies. Zamil and the townsmen returned in triumph; but the Metyr quarrelled over the spoil. The great sheikh of the Metyr, who was suffering with dropsy, wanted Doughty to go with him to their summer camping ground in the north; but although he was so weak with want of nourishing food that he could not long sit upright, and would have liked to get away from the stagnant heat of Aneyza to breathe the bracing air of the desert, he dared not risk missing the butter caravan to Mecca, with which he wished to travel as far as he could, and then ride down with such escort as he might find to Jidda. But when he left the caravan at the first coffee-station of the Mecca country he found himself among hostile people, one of whom would have killed him had not Maabub, the negro slave of the Sherif of Mecca, protected him, and decided that he must go to see the Sherif at et-Tayif. Unfortunately he commanded the would-be murderer, Salem, to escort Doughty thither; and that wretch robbed and wounded him, so that it was a miracle that he came alive to et-Tayif.

Arrived at et-Tayif, his troubles were practically over. The Sherif, Hasseyyn Pasha, shewed him every hospitality, and made Salem restore all that he had stolen. He gave him an escort to Jidda; and after resting four days at et-Tayif, Doughty set out on the last stage of his wanderings, and in four more days his long and perilous adventure over, he was 'called to the open hospitality of the British Consulate' at Jidda.

'If we have regard,' says Mr. Middleton Murry, 'either to the quality of the achievement in *Arabia Deserta* or to the evident character of the man who wrote it, we are not surprised that ten years went to its composition . . . *Arabia Deserta* is incomparable.' He goes on to say: 'The vast volcanic table-lands of basalt rock, jutting through the kinder sand, are not more gaunt than the fanatic hatred of the Moslem for the Nasrany that looms always behind even the most ceremonious hospitality of the tents.' Doughty had a very poor opinion of Mohammed and his religion. 'What had the world been,' he asks, 'if the tongue had not wagged of this fatal Ishmaelite? . . . It had cost me little or naught to confess Konfuchu (Confucius) or Socrates to be apostles of Ullah, but I could not find it in my life to confess their barbaric prophet of Mecca, and enter, under the yoke, their solemn fools' paradise.' To accept that 'fatal Arabian,' as Burton did, was to Doughty treachery to civilization and to the Britain he loved. Since 'Christian' in Arabia meant western and British, he would be Christian out and out.

W. G. HANSON.

Susie Sorabji. By Cornelia Sorabji. (Oxford University Press. 3s. 6d.) This is a sister's tribute and a beautiful one. Miss Sorabji was a Christian Parsee and an educationist of wide influence in Western India. She was never strong, but lived to be sixty-two despite the doctor's verdict of one lung, and serious eye trouble. But she founded St. Helena's High School, chiefly for Parsees at Poona, took charge of two vernacular schools for Hindus and Moslems, visited America to raise funds for her school and saw it grow into a magnificent educational work. She wrote to Gandi telling him how his 'no violence' was being interpreted by his disciples and begging him to use his influence in the pursuit of peace unfeigned. Unsparing of herself, generous and sympathetic she lived for her work and taught her scholars to believe in a God who answered prayer and to give Him the glory for all success. She died on March 15, 1931, and as a Parsee girl said, there was not a street in Poona which was not mourning this noble Christian lady.

SCHLEIERMACHER*

NEANDER, who owed his conversion from Judaism mainly to the *Reden*, when announcing Schleiermacher's death, declared that he was 'a man from whom would be dated henceforth a new era in the history of theology.' That judgement has stood the test of time. Whatever estimate we may make of Schleiermacher's work, no one will ever henceforth deny that he did bring into the study of theology a new method and a new spirit, which has influenced it ever since, and will always influence it, whatever new orientations of thought there may be in the future.

It is perhaps worth while to point out very briefly some of the formative influences in Schleiermacher's religious thought. One is the influence of philosophy, particularly the thought of Plato, Spinoza and Kant. In the case of Plato I think it was more a matter of general idealism than that of any particular philosophical principle. It cannot be claimed that any characteristic conception of Plato's, such as the doctrine of ideas, influenced Schleiermacher as it influenced, for instance, some of the early Fathers. But Plato's spiritual outlook upon the universe, and the idealistic cast of his thought generally, must have told upon a man who had been in such close contact with the mind of the Greek philosopher as a student and a translator.

The influence of Spinoza may be indicated rather more definitely. Schleiermacher refers to the philosopher of Amsterdam more than once in the highest terms, as in the famous passage in the *Reden* where he speaks of 'the holy, rejected Spinoza,' and says that he was 'full of religion and full of the Holy Spirit' (II. p. 41). Strauss once pointed out that the leading propositions in the early part of the *Christliche Glaube* have to be referred back to the formulæ of Spinoza to be understood, especially the propositions dealing

* Address at the Handsworth College Commemoration Service, November 4, 1932.

with the relation of God to the world. It has been suggested that Schleiermacher's debt to Spinoza is more in form than in substance, and that may be true, in a way, but there is a resemblance which is not to be denied between much in Schleiermacher's teaching and the general scheme of Spinoza, with its attempt to resolve all things into unity by seeing all as opposite sides of one reality, *natura naturans* and *natura naturata*, modes of thought and modes of extension, things conceived in relation to time and place, and things conceived under the form of eternity, and so on. There is unquestionably a considerable likeness between this and Schleiermacher's doctrine of God as the absolute and undifferentiated Unity, and the world as the relative and differentiated unity, so that he can speak, for example, in the *Reden* of 'the universal existence of all finite things in and through the Infinite and of all temporal things in and through Eternal' (II. p. 36). No doubt some such conception is always implicit in any form of theism, and no doubt it naturally becomes more explicit in any form of mysticism, but Schleiermacher's formulation of it undoubtedly owes something to Spinoza.

It is more difficult to assess Schleiermacher's precise indebtedness to Kant. Like all German thinkers of his time he was undoubtedly influenced by the critical philosophy. It is interesting to note, by the way, that in a letter to his father, written in May, 1791, he speaks of being at Königsberg and spending 'a half-hour with Herr Kant and a few other professors.' One point of connexion between Kant and Schleiermacher at least is obvious. Kant sought a new foundation for philosophy, and also for morality and religion. He found that new basis in the mind itself. Now the way that Kant grounds his whole metaphysic in experience, and all morality in the imperiousness of the moral instincts, and makes religion a kind of deduction from these—that must have had an influence on the way that Schleiermacher seeks to ground theology in the religious experience. The

philosopher and the theologian are each looking within, and not without.

Another considerable influence in Schleiermacher's thought is undoubtedly what we call Romanticism. Here, again, it is by no means easy to define the influence in express terms. But the age of Schleiermacher was the age of Goethe and Schiller, of Heine and Novalis, and the new impulses that were being felt in literature were not without an influence upon theology. An impatience with mere formalism, and with any dull bondage to the past, a new emphasis upon feeling as against mere reason, a new sense of the mystical depths of human experience, and of the unspeakableness of the infinite that encompasses all—these things at least were present in the literary renaissance of the age, and are present also in the thought of Schleiermacher.

Still another factor in Schleiermacher's religious development, the most important of all, in my judgement, and one which leads us directly to what is most characteristic of him as a theologian, is the influence of Moravian piety. He had spent much of his early life among the Brethren, and there he had seen something very different from what was general in the religious life of the Churches of Germany—a warmth and a reality of piety, which was not ashamed of religious feeling, and which was itself a real experience. That is to say, it was more than a rational conviction of the truth of religion, and it was more than a sentiment of religiosity: it was a spiritual life, which came out of the realities of repentance and faith and prayer, and which centred in a personal knowledge of Christ as the Redeemer. Schleiermacher came to feel that the essence of religion was there, in the fact of personal piety, and an experience of religion, mediated through Christ, in the individual soul. This was his starting point as a theologian, and everything follows from this.

For the great contribution of Schleiermacher to theology, as I believe, lies in the fact that he was the pioneer of a new theological method. It is in his approach to truth, and in

the general treatment that results from that approach, that he is so significant. The first emphasis in the *Reden* is already on the inwardness of religion as a spiritual fact. 'Fix yourselves in the interior of a pious soul, and seek to understand its inspiration,' (I. p. 18) he writes, and again, 'The true essence of religion is . . . the immediate consciousness of the Deity as we find it in ourselves and in the world' (II. p. 110), and again, 'Where do those dogmas and doctrines, that many consider the inner essence of religion, properly belong? . . . All these are nothing but the result of that contemplation of feeling, of that assimilating reflection, of which we have already spoken. The conceptions that underlie these propositions are like your conceptions from experience, nothing but general expressions for definite feelings, which are not necessary for religion itself, and scarcely even for communicating religion, but reflection requires and creates them' (II. p. 94). This account of the origin of doctrine, already given in the *Reden*, is again distinctly stated in the *Christliche Glaube*, where, for instance, he speaks of 'dogmatic propositions as having arisen solely out of logically ordered reflection upon the immediate utterances of the religious self-consciousness,' and goes on to say that 'this account of the origin of dogma finds its confirmation in the whole of history' (I. p. 16). This determines the method of the whole work. He starts from experience, the self-consciousness of the redeemed soul. He does not begin with the universal belief in God, diffused among men in every nation and every age, as the older philosophers would have done, nor with the revelation of God found in the Scriptures, regarded as authoritative and final, as the older theologians would have done, though he does not disregard either of these phenomena, but with the fact of the Christian experience.

I should say, therefore, that the basal principles of Schleiermacher's theology are really three, or better, perhaps, that there is one basal principle, with two important qualifications. First, all theology is a transcript of religious experience, but,

second, it is that religious experience which centres in Christ, and derives its ultimate form from Him, and third, it is always conditioned by the existence of the Church as the community which possesses in common the Christian experience. The real foundation, and the only real foundation of theology, is in the religious experience of men, but, while the validity of all religious experience, under the forms of different religions, is admitted, the final and absolute form of religious experience is that which finds redemption in Christ, and though this is necessarily a personal experience, it is one which is mediated, and constantly reproduced from generation to generation, through the Church, which is simply the aggregate of those persons who have discovered and possessed that personal experience.

The great importance of Schleiermacher is due, in my judgement, to this one fact. While he had many gifts, he had one particular gift that makes him unique among modern theologians. He had a thorough philosophical training and a good deal of philosophical insight, but he had not the metaphysical genius of Rothe. He had great theological learning, but he had not the massive erudition of a theologian like Dörner. Yet he has been more widely influential than either of these great theologians. Why? Because, like our English philosopher, Bacon, in an earlier day, and in the more general field of knowledge, he had the power to discern clearly a general change in the intellectual attitude of men in his time, and all that it meant, and to define the real basis of the change. In fact, I suggest that Schleiermacher carried into the field of theology the new method that Bacon had instituted in science, and Kant, much later, in philosophy—the appeal to fact, to experience. Bacon wrote, in what is perhaps the most pregnant passage of the *Novum Organon*, that the time had come 'that theories and opinions and common notions should be entirely done away with, and the understanding should begin anew, plainly and fairly, with *particulars*'—that is to say, with particular facts, and not with generalized

conceptions. Now, as I have ventured to suggest elsewhere, that really marks the beginning of all modern knowledge. The modern scientist does not begin, like the mediaeval scientist, with what ancient authorities said about astronomy, or anatomy, or whatever the subject may be; he begins with an actual observation of the facts; that is, with experience. The whole scientific method of experiment is simply an exploration of experienced facts. Now philosophy did not really come into line with the new method until more than a hundred and fifty years after Bacon, for it was only with Kant that philosophy awoke from its dogmatic slumber. And theology did not adopt the new method until a generation later still, with Schleiermacher as the pioneer. The reason for that delay is not difficult to discern. It is much easier to make the reference to experience in matters of fact where the appeal is to the senses, than in regions like those of philosophy and theology, where the appeal is to internal experience. That seems less matter-of-fact. It is much more difficult to describe and assess and demonstrate. But it is matter-of-fact, of course. If reading a poem of Wordsworth brings a sense of spiritual exaltation into my mind that is as much a fact in the universe of facts as if some violent person flings a volume of Wordsworth in my face, and gives me a black eye. The intellectual fact is absolutely as much a fact, but it is a fact which is not visible or tangible, which is not so easy to describe, and which does not look quite so indubitable, because while a book thrown at a man's head is a thing that every one can see, if he is there to see it, and every one can feel, if the victim happens to be himself, the other fact, since it is in the mind, is one which cannot be seen at all, and which every one may not be capable of feeling for himself in the same way, in a given state of culture and sensibility. Some men might read the poem by Wordsworth and not be spiritually exalted at all; they might not understand it, and they might even be merely bored by it. In short, material facts are more obvious, and look more universal and more

certain, because we all possess bodily senses, whether or not we have intelligence and spirituality as well. But my point is that any fact in the intellectual or spiritual order is a fact—it is as much a part of universal reality as a material fact; it must have a cause and an explanation, and a relation to all the other facts of the universe; and the theologian and the philosopher, as much as the scientist, ought to begin with the realities of experience, and proceed to construct from these his theological or philosophical rationale of the facts. That seems unquestionable at this time of day, but it was Schleiermacher who first frankly stated and used the method in theology.

That is the first and greatest characteristic of Schleiermacher's work. We may note next, and as a direct consequence of this, that his scheme is definitely and essentially Christocentric, for the norm of religious experience in the most absolute sense is the experience of redemption in Christ. That is the highest type, and as we believe, the final type, of religious experience. In one of the most famous sentences in the *Christliche Glaube* Schleiermacher defines Christianity as 'a monotheistic faith, belonging to the teleological type of religion, which is essentially distinguished from other such faiths by the fact that in it everything is related to the redemption accomplished by Jesus of Nazareth' (I. III. ii.). Schleiermacher's whole theology fulfils that principle. Everything in it is related to redemption, and redemption in Christ. The Christian experience is an experience of God, and an experience of redemption, and it derives from Christ. The God-consciousness which exists in all men in some degree existed in Him in an absolute form, which means a veritable existence of God in Him. For the worth of the Redeemer must necessarily be conceived as adequate to produce the experience of the redeemed. This character of Christ's personality connects with the character of His redeeming work, or rather is identical with it, for what Christ does for men is to lift believers into the power of His own God-

consciousness, and into a participation of it, and this is His redemptive activity. God was in Christ in such a sense that our Lord's whole consciousness as a personality was the God-consciousness, which involves a perfect sinlessness and a perfect blessedness. Then, by His self-communication to the believer, Christ raises the believing soul into a share of that God-consciousness, and, as a result, finally into that blessedness and that sinlessness. Redemption is essentially reconciliation—a reconciliation with God that means eventually a reconciliation of our own nature with itself, and with the whole universe.

Perhaps the next thing to strike any one who turns over the pages of the *Christliche Glaube* is what looks like a pedantic schematism. The 'natural heresies' in Christianity are described as the Docetic and the Nazarean, the Manichæan and the Pelagian, and then these are used as a kind of intellectual framework to mark the limits of the space in the midst of which evangelical doctrine must be poised, because they exhibit 'the different ways in which the distinctive fundamental type of Christianity can be contradicted while the appearance of Christianity yet remains' (II. 22). Schleiermacher's thesis here is once more already defined, in more general language, in the *Reden*, where he says 'The original intuition of Christianity is . . . nothing other than that of the universal resistance of finite things to the unity of the Whole, and the way the Deity treats this resistance. . . . Corruption and redemption, enmity and mediation, are the two indivisibly united and fundamental elements of this type of feeling, and by these the shape of all the religious matter contained in Christianity, and indeed the whole form of Christianity itself, are determined' (V. pp. 209-210). Now this scheme of opposed heresies in the *Christliche Glaube* looks like a quaint passion for theological classification, at first sight, but I am sure it is more than that. For every great truth in the spiritual realm is something of a paradox. It must be, for it is a reconciliation of contraries.

If there be any truth in religion at all it is that supreme kind of truth which concerns both God and man, both eternity and time, both the seen world and the unseen world. That is to say, there is an empirical side and a transcendental side; there is one aspect which represents the material and temporal and human, and another aspect which represents the spiritual and eternal and Divine. Both are realities, we believe, though it is naturally much easier to express the lower than the higher aspect of the truth. To restrict ourselves to one side of this double truth is to be merely false. Thus we believe that Jesus of Nazareth was once a man among men. There is no question as to that, but if that were *all* that men believed at the first the Christian religion would not have been what it is. Again we believe that God was once manifest in the flesh. There is no question as to that, for any orthodox believer, but again if that were *all* that men believed at the first the Christian religion would not have been what it is. The one would mean merely that Jesus was a prophet, and then the Gospel would have been only an exalted Judaism. The other would mean merely that God had appeared in the world, and then the Gospel would have been only an exalted heathenism. After all, the Jews had prophets, and the heathen had theophanies. The mere inspiration of a man, or the mere appearance of a God—the one is Ebionism, the other is Docetism. The fullness of the Christian faith is more than either of these, and more than both of them together. It is that the reality of the life of God was revealed in the reality of the life of Jesus—that we do really see the light of the knowledge of the glory of the eternal God in the face of our Lord Jesus Christ.

And so with the other opposition. To say merely that human nature is good is to deny the need of redemption, to say merely that it is bad is to deny the possibility of redemption. Both conclusions are obviously false for any one who moves within the range of Christian experience and Christian conviction. For the one denies the reality of the plain facts of human life, and the other denies the reality of the redeeming

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grace of God. One side again ignores the empirical truth, and the other the transcendental truth. The Christian faith has always held both sides of the paradox. It has always proclaimed, against the Pelagian, the real sinfulness of man, and hence the need for the redemption of the whole of human nature by the act of God, and, on the other hand, it has always proclaimed, against the Manichæan, the real kinship of man with God, and hence the possibility of the redemption of the whole of human nature by the act of God. That is only to say that Christianity cannot tolerate any intellectual position which makes the evil in human life either superficial and unreal, on the one hand, or absolute and hopeless, on the other.

Most thinkers who work with one dominant principle are apt to make it too absolute. It may be a principle that is both true and important, but there is always a danger of using it in a rigid way to cover everything, without admitting any sort of extension or qualification. I think this explains one of the defects of Schleiermacher's system. He hesitates to admit anything in the Christian creed that is not an object of direct experience, and so he rules out, or only admits rather dubiously and grudgingly, some really important elements in the Christian faith, such as the heavenly intercession of our Lord, and the doctrine of the Trinity, and the traditional conception of the origin of evil.

Now Hegel once said, very shrewdly and strikingly, that men are nearly always right in what they affirm, and nearly always wrong in what they deny, and here, I think, is a case in point. It is surely right to take one's stand upon experience, in religion as in everything else, but there are numberless cases, for example, in physical science, where, on the strength of experiment, we admit conclusions that are in the nature of remote deductions. They are not so much the proved result of experiment as what appear to be necessary inferences from the proved result of experiment. One might go further, and add that some of these scientific inferences are pictorial

and indeed mythological in form, and none the worse for that. For instance, if a scientist describes the constitution of the atom as a vortex of electricity that is in reality only saying that it is like a whirlpool of lightning. Now no one is foolish enough to criticize that on the ground that you can only properly speak of a whirlpool when you are referring to a liquid, and that lightning, or electricity, or whatever we call it, and whatever it may be, is certainly not a liquid, and so forth. Nobody is as idiotic as that. For we know that the scientist is describing, as best he can, in language that is necessarily metaphorical, what seem to be necessary deductions from the result of experiment and what really represents the truth as far as we understand it and as far as it can be represented in language. Now I should claim that in such matters as the traditional beliefs of the Church respecting the origin of evil, and the heavenly intercession of Christ, and the dogma of the Trinity, the Apostolic writers and the orthodox theologians are doing precisely the same kind of thing. That is, on the strength of the actual experience of Christ and His work in the redeemed soul, they speak in language necessarily pictorial, and, if you like, mythological, of timeless activities that seem to follow inevitably from the facts of experience here and now. These are not direct matters of religious experience, but we believe that they are implied in that experience. I should claim, therefore, that such doctrines are simply the expression, in language necessarily symbolical, and necessarily inadequate, of what is logically involved in the facts of religious experience.

It is impossible in these days to say anything about Schleiermacher without making some reference to Karl Barth. Barth is always setting himself in the frankest opposition to Schleiermacher. In every one of his books, I think, he has something derogatory to say about Schleiermacher's influence. I do not think we ought to take this too seriously. It is the obsession of a man who sees one side of the truth so vividly that he almost denies that there is any other side.

I believe that Barth is rendering an incalculable service to religion, but I should accept his own description of his work, up to the present, at any rate, when he says that his teaching is not a system, but an emphasis, a corrective, a marginal note. The experimental has been stressed ever since Schleiermacher's day, and I do not think it has been stressed too much, but the transcendental has not been stressed enough. It is surely right to begin with experience—what else have we to begin with?—but we ought to go on to say that this human experience of religion is not something which is an empirical fact, and nothing else; it begins in an activity of God, and but for that activity of God it would never have existed at all, and therefore the vital, essential, unique fact is the grace of God. Barth, if I understand him aright, is always saying, not man, but God, not human experience, but divine grace, not a discovery of God on the part of man, but a revelation of Himself on the part of God, not an attainment of redemption by repentant and believing men, but a gift of redemption to repentant and believing men by the unmerited and unspeakable grace of God. Now that is an emphasis that we need to-day, but I believe that it is only an emphasis—though a very salutary one—on what has always been implicit in evangelical religion. I think, for my own part, that it is quite possible to be thankful for Schleiermacher's great achievement of a hundred years ago, and at the same time to be thankful for Barth's timely contribution of to-day.

HENRY BETT.

Notes and Discussions

A GREAT PORTRAIT PAINTER¹

Two intimate friends have shared in the preparation of this volume. Mr. Dark describes the man; Mr. Konody gives an estimate of the artist. Seventy full-page illustrations interwoven with the narrative give rare charm to a delightful book. Sir William Rothenstein tells in his *Men and Memories* how his brother Albert made friends at the Slade School with two fellow-students who had entered the Slade before him and drew, he said, like the Old Masters. John and Orpen were their names. His elder brother thought the praise excessive but was curious to see them and they were brought to his studio. He was at once attracted to Augustus John, whose masterly drawings put his own and Shannon's into the shade, and gave promise of great work in the future. Orpen was small and shy, and looked long and carefully at Rothenstein's paintings. 'He had grey eyes, thin rather sunken cheeks, and thick brown hair, and he wore a light jacket, cut round the neck, with no lapels—the kind of jacket engineers buy in the East End.' That meeting was an event in the world of art.

Orpen was born in Dublin on November 27, 1878. His father was a solicitor, as was the father of Augustus John, and was an excellent amateur painter. His mother, the daughter of Charles Caulfield, Bishop of Nassau, had considerable talent with her brush. She was determined that one of her sons should be a great artist, and her youngest boy showed rare precocity. A family legend relates that when his fingers were too soft to hold a pencil, he drew pictures by holding it in his mouth. When he was fifteen he went early to the Dublin art school and came back with the pockets of his own or someone else's coat—for he had a fine disregard in such matters—bulging with sketches. All day he drew and sketched and painted to the astonishment of the family. Every night in summer he played tennis. His brother describes him as a little bantam-cock who would take on an opponent of any size and put up a wonderful fight. He had to play at a club tournament when 'whites' were imperative. He managed to borrow a pair but found at the last moment that they were the trousers of a giant. He appeared on the court with 'the waist well up above his armpits, with several reefs in the trouser legs.' Every one roared, but Billy had never been in such form. 'He went from strength to strength; he was everywhere at once; his hair became even more tousled; his face was smeared with dust and whitening; the trousers sagged and shifted, but Billy played on and on—and won.'

¹ *Sir William Orpen: Artist and Man.* By P. G. Konody and Sidney Dark. (Seeley Service and Co. 1932.)

He entered the Slade School in London when he was seventeen and won the £40 Composition Prize with his 'Hamlet' in 1899. He had for a time a cellar studio in Fitzroy Square and was on terms of intimacy with the gifted young artists of the time. His own work showed amazing maturity before he was twenty. He was absorbed in his art and felt that there was nothing worse than standing still. He had his own opinions. Ruskin's writings bored him, and in *Mona Lisa* which he went to Paris to admire, he saw nothing 'except a slimly-painted bloated woman, with a slimly-dirty-looking face, and a rather nasty sensual expression.' When he was twenty-three he married Grace Knewstue, the younger sister of Lady William Rothenstein whose beauty and high spirits were seen in many a happy entertainment.

Orpen loved horse-play and enjoyed it to the end of his life, but he was 'tremendously industrious and keen.' Mr. Konody says from the time when he entered the Dublin Municipal School of Art at the age of thirteen, 'drawing became his goal, his passion, almost his language. His whole eloquence lay in the sure hand that guided his pencil.' He learnt little from books. His own books and poems prove that he had literary ability, but in later life 'he decorated his correspondence with sketches expressing his meaning more clearly and tersely than any verbal description, the actual writing being confined to a few words.' His sketch books in Dublin and at the Slade show with what assiduous determination he set himself to master the style of all periods and all races in architecture, jewels, metalwork, bookbindings, every kind of art. One of his fellow-students at the Slade says 'it was a one-man show; that man was Orpen.' He was a thoroughly hard worker, and the days when he was absent were despondent. 'Disputes as to the posing of the model would waste our time, and confusion would reign in our minds as to the colours fit to be put upon our palettes. We would bless the day which brought back Orpen; he, with a nod, would pose our model, while a frown from him cleaned our palettes.'

His 'Hamlet,' which established his reputation in the Slade School and in his personal circle, drew material from many masters, but welded all together 'by the logic of dramatically-disposed light and shade and by the golden glow of circumambient atmosphere, and spiced by irony and whimsical humour which defied all the conventional bombast of the historical subject and almost made of it an irresponsible carnival scene.' It was sold about 1917 to Lady Cholmondeley for £1,200. 'The Mirror,' now in the Tate Gallery, was the talk of London in 1900. The convex mirror shows the artist at his easel with a woman looking over his shoulder and a woman sitting on her chair amid all the furnishings of the studio.

In 1910 he was elected an Associate of the Royal Academy. He was earning a large and increasing income and was absorbed in his family and his profession. 'He had few prejudices and no opinions. He had a wilderness of acquaintances and few friends. He was genial, kindly and reserved. He talked very little and he talked

very well. His judgements of his fellows were as acute as his powers of observation. But his judgements were only expressed in paint. He had taken the advice that Michael Davitt had given him: "Don't take any side, just live and learn to try to understand the beauties of this wonderful world."

The war brought him up against realities. For eighteen months he was close to the front. He dined every night with men almost certain to be killed the next day. 'He saw life reduced to terms of grotesque ugliness, and the whole thing was for him a grim and disgusting tragedy.' He did office work with astonishing zeal, and was one of the painters selected to provide a permanent memorial of life at the front. The exhibition of his war pictures in London in 1918 made him something of a national figure. *An Onlooker in France* tells the story of his experiences in the war zone. He painted Marshal Foch and brought away memories of maps, calmness and a certainty that the allies would be victorious.

After 1922 he was the leading portrait painter. Between that date and his death in 1931, he painted over two hundred portraits and filled up any rare moments of leisure by painting himself. 'Like Rembrandt he found his own features and the effect left upon them by the passing of the years a source of inexhaustible interest. No artist, save Rembrandt, has left so complete a pictorial autobiography.' Mr. Konody says his fame and popularity grew from year to year, clients made more and more exacting claims, and left him 'scant opportunities for those satirical pictorial comments on the human comedy, which really constitute his most convincing self-expression; for decorative compositions in which his sense of pattern was allowed to triumph over his natural inclination towards naturalistic representation; and for those spontaneous, undiluted manifestations of *joie de vivre*, in which he revelled at holiday time, on the Irish coast, happy for the moment in having escaped the irksome routine of studio work and of town life.'

'A Bloomsbury Family,' which shows his artist friend William Nicholson with his wife and four children, is crowded with details of the dinner-table. 'Yet so cunning is the arrangement of the design, the disposition of the six figures round the expanse of white tablecloth, that the wandering eye is inevitably drawn from this much needed area of repose towards the faces of the sitters, the abundant accessories retiring to subordinate positions.'

In portrait painting he took pains to evolve a rhythmically balanced design and a harmonious and affective colour scheme before he began to represent his sitter. With this fixed he concentrated on the portrait with an intensity that led sometimes to physical exhaustion after an hour's sitting.

He thought many portrait painters did not realize that it was terribly hard work. He had not come across one of the younger men whose painting showed knowledge of the human eye, 'a globe from which the iris projects like a boss.' During thirty years he painted close upon six hundred portraits and portrait groups.

He never permitted a bad picture to leave his studio. He would not allow any feature that might contribute towards elucidating his sitter's character to be lost in the vagueness of shadow. A clear silhouette had to stand out, light against dark, or coloured against white. He reached his highest achievement in the portraits of his friends or of those with whom he felt in real sympathy. Ivor Bach, the surgeon, in his white overall fascinated him, so did Dame Madge Kendal. *The Chef* was his greatest popular success.

He said, 'It is my business in life to study faces. It is also my lot in doing my job to get to know automatically what is in the mind that is behind the face, and I don't hesitate to say that there's no such thing as real beauty of face without beauty of mind.' When a lady entered the door of his studio he knew at a glance whether she was wearing the right dress or the wrong one. If it was the wrong one he tactfully suggested that she should change it. A woman with fair gold hair and a pale complexion nearly always looks best in black.

Gold and silver are most effective for the dark woman; the auburn-haired girl looks charming in pure jade green. Brown he regarded as the most classic of all colours. 'All faces and all appearances are shaped by an attitude of mind. As you think, so you become. When I see better-looking men and women about me I know they are inspired with better thoughts, and that these will be handed on to and multiplied in our great-grandchildren.' He felt that Miss 1924 did not suffer by comparison with Mrs. Siddons. 'The average of beauty is rising, and it is rising because there is going on a steady rise in virtue. I do not use the word in any priggish sense, but for want of a better term to describe the inherent decency of instinct and goodness of mind which are evident all around us. Exercise has improved our bodies, but it is the healthy mind that puts men and women into the sports field.' With all his admiration for the modern women, Orpen was convinced that when she cut her hair she lost one of her chief glories. Six years' experience confirmed that opinion.

Lord Riddell, who was an intimate friend, found Orpen a delightful person, always full of fun and amusing sayings. As a letter-writer he never knew his equal. He died in the last days of the Summer of 1931, worn out at the age of fifty-two. He had lost his zest for living and missed in post-war years the gay-hearted courage of the days of struggle. He saw 'little but folly and cruelty and a gaudily-decorated machine for hurting and maiming.' His friends feel it a good thing to have known him and those who read this fine book and feast on its pictures will share their high estimate, of both the man and the artist.

JOHN TELFORD.

RECENT FOREIGN CONTRIBUTIONS TO NEW TESTAMENT STUDY

GERMAN theologians seem either to survive to extreme old age, or else (as Wrede, Knopf and Johannes Weiss) to be cut off long before their time. Another tragedy meets us in the case of the great New Testament scholar, Adolf Jülicher. For some years past almost total blindness has interrupted his fruitful career. It was, therefore, with unexpected pleasure that we found a new and completely revised edition of his famous Introduction announced a year ago. The first edition appeared in 1894. Ten years later the book became well-known to English readers through the brilliant translation of the second edition made by Janet Penrose Ward (Mrs. G. M. Trevelyan), which was introduced to the public in a prefatory note by her mother Mrs. Humphrey Ward. For many years this English edition has been out of print. That is unfortunate, for there is no better way of learning both sides of the case in any question of New Testament Introduction than to read this incisive critical study and then to turn to the three massive volumes of Zahn's great work in the translation provided by Dr. Jacobus and his colleagues of Hartford Theological Seminary. The best way to measure the difference made by the investigations of thirty years is to take Mrs. Trevelyan's rendering of the 1900 edition and to compare with it the new edition which Jülicher has just sent out with the very competent help of a young scholar, Professor Erich Fascher (K. L. Schmidt's successor in the chair of N. T. at Jena, and the author of the first comprehensive account of the *formgeschichtliche Schule*).

The younger scholar has edited the Prolegomena, and that part of the Introduction which deals with all the books except the ten Pauline Epistles. Jülicher has revised the section on these Epistles, and the second part, on the history of the N. T. Canon, and the third part, which sets forth the history of the text of the N. T. The prolegomena must show many marked differences from the earlier editions of the book, especially in Professor Fascher's treatment of *Formgeschichte*, of the various theories which have had a run in recent years regarding the rhythm of sentence structure, and of the attempts to discredit the historicity of Jesus. In his treatment of the Synoptic Gospels much that gave distinction to the early editions of this Introduction is retained, but, as might be expected, the editor has made full use of his investigation into the latest theory of the 'gospel behind the Gospels.' After comparing carefully, paragraph by paragraph, the long chapters on the Fourth Gospel and the Johannine question we can see that in the main the only departures from the second edition are short insertions. But whether these were made in the edition of 1906 and are retained by the new editor, or whether Fascher has introduced them now, could only be discovered by a close comparison with that German edition. The most remarkable alteration comes in the last

few pages, where that eloquent account of the way in which the Evangelist made use of the name of the Beloved Disciple to combine his tradition with a free handling of the Gospel history in order to meet contemporary needs is entirely superseded by an involved discussion of the relation between the various writings of the Johannine school.

Professor Jülicher himself draws attention in his preface to the more important changes which he has made in the chapters for which he is entirely responsible. In the section on Pauline chronology he now brings back the conversion of Paul from A.D. 35 to 33, the Apostolic Council from 52 to 49, the arrest at Jerusalem from 59 to 58. The journey to Rome still stands at A.D. 60. Jülicher glances at the theory of a protracted imprisonment at Ephesus, during which all the Captivity letters are supposed to have been written. He does not go into this question at all fully here, but mentions the form of the theory put forward by Michaelis, of Bern, only to dismiss it. In the section on Colossians, Jülicher argues that the literary style as well as the subject matter of this letter can better be explained if it was written some time later in another situation, rather than between 1 Corinthians and Galatians and Romans. After the very decisive way in which Jülicher formerly maintained the Pauline authorship of 2 Thessalonians it is disconcerting to find him now in doubt, the more so because his doubts have been raised by the brilliant suggestion offered by Harnack in 1910 to maintain its authenticity. Harnack tried to explain the similarities and the differences between the two letters by conjecturing that the first was written to the Gentile members of the church whilst the second was sent to a Jewish minority who met apart for the fellowship of worship. It is rightly pointed out that nothing could be more unlike Paul than that he should encourage such schism within one church, and that Jew and Gentile should meet apart. But if Harnack's solution of the problem does not satisfy Jülicher it is hard to see why the arguments which Harnack used to set forth the difficulties of a common address should raise any new difficulties to one who already was familiar with Holtzmann's case against the authenticity of 2 Thessalonians. The South Galatian theory finds little more favour than it did when the first edition appeared, yet Jülicher is now more favourable to the theories which regard 2 Corinthians x-xiii as distinct from the first nine chapters. But he still finds great difficulty in the way of recognizing that they form part of the severe letter to which Paul refers in chapters ii. and vii. On the other hand 2 Corinthians vi. 14-vii. 1, is regarded as an interpolation where it stands, though Jülicher is not inclined to attribute it to the lost letter that preceded 1 Corinthians.

The part that deals with the Canon is necessarily enriched by the new information which Harnack's researches have given scholars of this age about Marcion. There is also new material in the part devoted to the Text of the N. T. But here we miss a clear account of the newest trends in textual theory such as C. H. Turner gave us in his masterly handling of this subject in the Gore Commentary. None the less this book (pub. J. C. B. Mohr) is a great achievement,

and one can only admire the heroism of the blind veteran who has refused to bow his head.

Some of the subjects mentioned above remind us that another leading scholar in Germany has been revising his earlier work. The way in which the Germans bring out edition after edition of books, which are completely recast every time, is a rebuke to the English-speaking world of scholarship. Within the last few years Hans Lietzmann has brought out a third edition of his three books in the *Handbuch zum N.T.* of which he is general editor: Romans (1928), Corinthians (1931), Galatians (1932). Every student has heard of the wonderful linguistic and antiquarian knowledge which is packed into these cheap, thin volumes. But a mass of critical discussion is also to be found in the terse additional notes. We can only mention a few of the leading opinions expressed by this vigorous scholar in these three commentaries. The old North Galatian theory is defended chiefly on the ground that, even though the Phrygian and Lycaonian territory had recently been merged in the Roman province of Galatia, it would show extreme tactlessness on Paul's part to address the non-Celtic population of Lycaonia as 'foolish Galatians.' Lietzmann holds tenaciously to the unity of 2 Corinthians. He favours the view that Romans xvi is an original part of that epistle in which it is found. With Zahn he observes that it is not Paul's way to send personal greetings to the members of the churches of his own foundation. They are rather found in such a letter as that to the Colossians. The death of Claudius on October 13, A.D. 54 would annul his decree which drove Aquila and Priscilla from Rome, and they probably took with them a number of their work-people and servants. The commentary on Romans was revised in 1928. Two years after that Lietzmann published a theory (to which he briefly alludes in the commentary on Corinthians, but the consequences of which are not applied as might have been expected either there or in Galatians) which is discussed and rejected by Jülicher. This theory is partly adapted from one put forth by Eduard Meyer. It postulates a campaign against Paul by Peter, who was alienated by the public humiliation to which Paul subjected him at Antioch. He travelled, about the year 50, through Galatia, Corinth, and even as far as Rome, as a leader of an anti-Pauline agitation. This return to one of the major errors of the Tübingen school is amazing in a scholar of the generally sober judgement of Lietzmann. The entire absence of any allusion to such conduct on Peter's part, and the clear tribute to Peter's acceptance of his main position at the Jerusalem council in Paul's record of that discussion, should rule out any such arbitrary hypothesis. It is the extreme party from Jerusalem, which looked up to James as its head, not any Petrine party, which caused so much trouble to Paul. The most significant change in Lietzmann's position, to be found by a comparison of these commentaries with the second edition, lies in his modification of the view formally endorsed that the Christian sacraments were both penetrated by Hellenistic mysticism. He also recedes from the position taken up by Reitzenstein in tracing the thought of

1 Corinthians xv. 45 to Iranian conceptions. It is good to see the whole-some references to H. A. A. Kennedy and to A. E. J. Rawlinson.

A commentary which is not likely to prove of special help to English students is *Die Heilige Schrift des N.T.* This is the Roman Catholic imitation of the famous commentary first edited by Johannes Weiss, *Die Schriften des N.T.* The Fourth Gospel forms the third volume in this series, and Professor Fritz Tillmann, of Bonn, has just issued the fourth edition of his commentary. It is beautifully printed, with wide margins, and contains a German translation, introduction and notes. Of course the results of the critical investigation are predetermined by ecclesiastical authority.

New Testament students have had to be content with two articles in the last six numbers of *Theologische Rundschau*, one, a very interesting account by Professor A. C. Purdy, of Hartford Theological Seminary, of The New Testament in American Theology, the other, entitled 'Urchristentum und Religionsgeschichte,' in which Rudolf Bultmann criticizes Karl Holl's contention that the distinctive message which separates the preaching of Jesus from Judaism and Hellenism is his new conception of God. Bultmann agrees with Schweitzer against Bousset and Heitmüller that Paul as well as Jesus derives from Judaism, though he allows that even Palestinian Judaism may have been influenced by foreign conceptions. But he thinks that Schweitzer fails to account for the Hellenistic ideas which Paul also used in setting forth his doctrine of present salvation through Jesus Christ. The distinctive feature in the preaching of Jesus is found in his eschatology, that is that 'his coming means the last hour for the world, that the decision with regard to him means the decision about salvation or judgement.'

Professor Hans Windisch, who lately passed from the University of Leiden to that of Kiel, has published (Kiel, 1931, Lipsius & Tischer) his inaugural lecture, *Imperium und Evangelium im N.T.* The theme is carefully worked out. It is shown that Jesus definitely refused to sanction the demand of the Zealots that the payment of tribute should be denounced as wrong. The close of the address must have given great delight to his German audience, for he there leaves New Testament exposition for an outburst of fervent patriotism.

In addition to all his books, Harnack was a prolific writer of articles, essays and monographs which are buried in periodicals, *Festschriften* &c. Many of these are being gathered into a series of volumes. Three of these are to deal with *Studien zur Geschichte des N.T. und der alten Kirche* (Berlin, de Gruyter, 1931). The first contains a valuable collection of special studies in the textual criticism of the N. T. It is an immense advantage to have these brought together for reference. The remaining volumes will be awaited with eager interest.

Turning to the Greek of the New Testament, no praise can be too high for that revision of Blass's Grammar carried out by Debrunner. The sixth edition has been issued, and those who read through the thirty closely printed pages of addenda will see how much the accomplished editor has read since the fifth edition came out ten years

earlier. Debrunner is perhaps the greatest living comparative philologist (he followed Karl Brugmann in the editorship of *Indogermanische Forschungen*), and this is out of sight the best Grammar of N. T. Greek in the world. One great advantage of this edition is that a marginal reference in the text tells where an addition appears in the Appendix. The same scholar has provided a marvellous account of all that has been written with reference to post-classical Greek from 1907 to 1929 in the *Jahresbericht über die Fortschritte der klassischen Altertumswissenschaft* (1932).

Before leaving German books on the New Testament we must refer to the new edition of Nestle's text, with the invaluable textual apparatus, printed on good paper with wide margins for student's notes. For twenty years past the present writer has made constant use of such a wide-margin edition of the text published by the B.F.B.S. But the want of a textual apparatus is felt, and now the Württemberg Bible Society supplies the lack.

Those who read French and want a useful Greek Grammar, not only of the New Testament but also of the LXX, cannot do better than get *Grammaire du Grec Biblique*, by that distinguished Roman Catholic scholar, Le P. F. M. Abel, contributed to *Études Bibliques* (Paris, 1927, J. Gabalda).

But the great event in the publishing world as far as books on the N. T. are concerned, was the issue last spring of Maurice Goguel's *La Vie de Jésus* (Paris, Payot). Goguel is already well known through his many preparatory studies, which have appeared as pamphlets, for his book *Jesus of Nazareth, Myth or History?* (which has been translated and published in this country), and especially for his *Introduction au N. T.* in four volumes, which is perhaps the fullest and most readable critical introduction that we have. It must be confessed at once that this Life of Jesus is rather an introduction to the Gospels than a Life. It is full of material that is most valuable to the student, especially with reference to the sceptical theories about the historicity of our Lord, and more particularly to Eisler's much advertised reconstruction of the chronological setting of the life of Jesus and of the nature of his ministry. Such a book deserves a full review which cannot be given in such a chronicle as this. The point that challenges most violent disagreement is the attempt to represent Jesus and the Baptist as sharply separated in doctrine and personal relationship. The best part of the exposition is the revaluation of the Johannine evidence for a lengthy ministry in Judaea. The book is written with immense learning and it stimulates thought. It is not, however, a book to which one will turn to learn more about the mind and heart of Jesus Christ.

Before we close, three or four essays arising out of Eisler's massive book may be mentioned. First, *Un Nouveau Témoignage non-Chrétien sur la Tradition Évangélique*, in which M. Goguel discusses the alleged evidence of Thallus, the Samaritan (*Revue de l'Histoire des Religions*, Juillet-Décembre, 1928). Goguel also goes very fully into the whole question raised by Eisler's main thesis in *Revue Historique* 1929, under the title *Jésus et le Messianisme Politique*. Then in *Revue des*

Études Juives (Avril-June, 1929) the late Salomon Reinach sets forth Eisler's position in an article *Jean-Baptiste et Jésus suivant Josephé*, to which Père Lagrange replies in *Revue Biblique* (Janvier, 1930) in a mordant criticism which bears the title *Jean-Baptiste et Jésus d'après le texte slave du livre de la Guerre des Juifs de Josephé*. This is the kind of discussion in which French lucidity has a value of its own.

WILBERT F. HOWARD.

MINISTERS' STUDY CIRCLES

Following upon an article under the above heading written for the last April number of the 'Review,' I have received accounts of the activities of several groups which may prove generally interesting and point the way for similar co-operative study elsewhere.

THE 'QUEST' is a vigorous Circle including ministers in the Sunderland and Newcastle area. Its secretary, the Rev. L. Brown, has kindly sent me the printed syllabus for the session 1932-3, showing eight meetings from October 14 to May 12. On each of the allotted dates the members gather at 10.30 in the morning and again at 2.0 in the afternoon. Travelling expenses to a limit of four shillings are pooled. Absentee members pay a non-attendance fee of one shilling. For the morning meetings at present, A. E. Taylor's *Natural Theology and the Positive Religions* (Macmillan 15s.) is the book under discussion. Three afternoon meetings are devoted to Humanism and other three to Ideals of Government as represented by Athens, Moscow and Geneva respectively.

We transcribe the bibliography suggested in connexion with the study of Humanism. For Humanism in General: *The Prospects of Humanism*, by L. Hyde (Howe, 10s. 6d.), *Theism and the Modern Mind*, by W. M. Horton (S.C.M., 4s.), *Humanism in Religion*, by Hutcheson (Essex Hall, 3s.), *The Relevance of Christianity*, by F. R. Barry, *Humanism*, by F. C. S. Schiller (Macmillan, 10s. 6d.)

On English Humanism: *The Open Conspiracy*, by H. G. Wells (Hogarth Press, 5s.), *Religion without Revelation*, by Julian Huxley (Benn, 8s. 6d.), *Do what you Will*, by A. Huxley (Chatto, 3s. 6d.), *The Proving of Psyche*, by H. I. Faussett (Cape, 12s. 6d.), *God*, by Middleton Murry (Cape, 10s. 6d.)

On American Humanism: *Rousseau and Romanticism*, by I. Babbitt (Constable, 20s.), *The Modern Temper*, by J. W. Krutch (Cape, 10s. 6d.), *Preface to Morals*, by W. Lippman (Allen and Unwin, 7s. 6d.), *The Mind in the Making*, by J. H. Robinson (Cape, 3s. 6d.)

The MANCHESTER Study Circle assembles at the Y.M.C.A. in Peter Street on alternate Friday mornings throughout the winter and is taking as the basis for its work Number 8 of the pamphlets issued by the Archbishops' Advisory Committee. This contains an outline

on the doctrine of the Holy Spirit. The Rev. J. Lockhart, ex-principal of the Hartley College and President-elect of the National Free Church Council, is the chairman of the group, and the Rev. T. J. Martin the secretary.

■ The WEST LANCASHIRE Study Circle meets at the Westfield Street Methodist Church, St. Helens on the last Friday of each month. The membership represents the three united sections of Methodism. Whilst A. E. Taylor's *Faith of a Moralist* is the book being dealt with in the ordinary course, the Rev. W. Axson reports that the proceedings have been varied by a visit from the Rev. J. C. Mantripp, who gave a very illuminating account of the New Hymnal, and also by a statement from the Rev. J. Burkitt on the Oxford Group Movement.

The Ministers' Club, BIRMINGHAM, under the presidency of the Rev. W. Dawson, and with the Rev. L. Kemish as secretary, has had an excellent record in the past and a capital start of a fresh season has been made with the Rev. W. Christie as chairman and the Rev. P. Shaw as secretary. The average attendance is about twenty, and books of the calibre of Oman's *Natural and Supernatural* are being studied.

The SHEFFIELD Circle similarly continues its good work, and the Rev. H. G. Collinson states that the membership numbers twenty. The morning meetings are given up to a consideration of Dr. Raven's *Jesus and the Gospel of Love*. This Circle recently invited the Rev. A. Hall, M.A., B.D., president of the local branch of the Society for Psychical Research, to speak on Psychic Phenomena. Miss M. Barr, M.A., of Rotherham, has addressed the group on 'Mahatma Gandhi's Non Violence Method as a moral equivalent for war.'

GRIMSBY had last year a very fruitful session with Dr. Grensted's Bampton's Lectures on *Psychology and God*, together with afternoon reviews of literary and social topics. It is hoped shortly to resume with another attractive programme.

DARLINGTON has for long had a very happy Circle, and the SCUNTHORPE Polygon has been much valued for its continued mental stimulus.

These are but samples doubtless of groups which are meeting up and down the country for serious definite study of various aspects of modern thought. Their worth is unquestioned by those who have shared their fellowship and conscientiously endeavoured to contribute to their usefulness. Alike for those in the more crowded town centres and for the isolated in country districts, they provide a tonic and exhilaration.

The consummation of Methodist Union, with its inevitable sequel of re-adjustments and committees and re-organization, may perhaps seem to cry halt to a spread of such group study. Actually this movement may prove a needed corrective to absorption with machinery. A strong plea may indeed be pressed to seek in the new and enlarged brotherhood a means for fuller and richer comradeship of thought.

W. E. FARNDALE.

THE OUTLOOK FOR OUR CIVILIZATION

DR. IRVING BABBITT, Professor of French Literature at Harvard University, has put his mature thought as a positive and critical humanist into a volume of Essays, *On Being Creative*, just published in this country by Constable & Co. (7s. 6d.). He takes for his connecting theme the dictum of Aristotle: 'The first is not the seed but the perfect.' Within the last two centuries primitivism has set up as a serious philosophy of life and threatened the overthrow of humanistic and religious standards. Grace does not appeal to those who have entered into the naturalistic current which has been running with increasing force since the Renaissance, and in our day has become well nigh irresistible. 'The individualist of the naturalistic type has not only discarded grace but along with it the whole notion of a transcendent will. In short, he does not grant that man needs to be humble.' Cicero held that: 'The natural constitution of the human mind was two-fold. Appetite hurries a man hither and thither whilst reason instructs and makes clear what is to be done or avoided. Reason commands and appetite obeys. The Primitivist seeks to get rid of this dualism. For Rousseau man is 'naturally good.' If evil appears, it is to be referred not to failure on the part of the individual to control himself, but to 'institutions.' The reason, however, that has the support of a higher will seems better able to control the natural man than a reason that is purely self-reliant. Dr. Babbitt has no quarrel with those who find this support in the Christian religion. Indeed, he raises the question whether something has not been omitted in our modern philosophies of life that may turn out to be the keystone of the arch. Dr. Babbitt admits 'the element of truth in the dogma of original sin,' and sees that 'love' in the religious sense is not something into which one slips passively and temperamentally, but is the result of the activity of a higher will. 'One may, of course, go further, as Christian orthodoxy requires that one should, and make certain theological affirmations about this will. My own purpose has been fulfilled if I have shown how one may, without venturing beyond psychological observation, be rightly eclectic in the defence of something that is essential in Christianity.' So far as the modernist movement has encouraged men to surrender their imaginations to ill-defined general terms (beginning with liberty itself) one may say of it, as Burke said of the French National Assembly, that its improvements are superficial, its errors fundamental. Ideals have been professed which turn out, when put to the test, to be largely illusory; judged from the point of view of the inner life of the individual, they are found to make neither for humanistic poise nor again for the peace of religion.

Professor Babbitt submits these ideals to a searching criticism in his essays. He deals severely with Mr. Mencken's views on self-expression. 'As a result of his efforts, and those of his kind, we have

been getting rid not only of the false sublime but also of the true. We seem to be losing the very idea of nobility and devotion.' If as the result of a vigorous critical movement, a considerable number of persons not only agreed on 'the essentials of the good life, but insisted on making their agreement effective in education, they might be preparing the way for a very different type of creation from the two main types that have flourished for several generations past—the romantic and the so-called realistic.'

In answer to those who speak of developing an American national genius, Dr. Babbitt adds: 'If we were really capable of virile initiative we should be bringing a searching scrutiny to bear on this whole notion of Genius and its outcome in art and literature from the eighteenth century down. It is not likely that we should then be content, as we have been for the most part of recent years, to echo belatedly a decadent European naturalism.'

The influences which moulded Wordsworth's primitivism are discussed. He is 'well pleased and recognizes in nature the language of the sense,' the guide and guardian of all his moral being. Bonaventura, on the other hand, affirms that 'the soul knows God without the support of the outer sense.' Here is a clash of first principles and if there is to be any recovery of the truths of the inner life the 'secondary power' of discrimination that Wordsworth disparaged needs to be rehabilitated. The problem of the imagination is viewed in two essays on Dr. Johnson, who called it 'a licentious and vagrant faculty,' and Coleridge who 'does not succeed in disengaging his theory of the imagination sufficiently from the transcendental mist.' Stuart Sherman said that 'the great revolutionary task of nineteenth-century thinkers was to put man into nature. The great task of twentieth-century thinkers is to get him out again.' The true dualism between man's natural self and a higher will has been obscured and has 'coincided practically with the decline of the doctrine of divine grace with which it has in the Christian Occident been traditionally associated.'

Special prominence is given to 'Schiller as Aesthetic Theorist.' He has an essential nobility of spirit and his aesthetic treatises have admirable details, though in them he 'sought primitivistic solutions of problems that can only be solved aright on humanistic or even religious lines, and in so doing got himself involved in intellectual and emotional sophistry.'

A few pages are given to Julien Brenda whose *Belphegor* dwells on the ravages of Bergsonism in the polite circles of French society. In America 'women have been encouraged in the belief that they are richer than men in the type of intuition that Bergson exalts above reason. Hence their growing contempt for the masculine point of view. Men themselves are inclined to grant them, at least in art and literature, this superiority.' That essay leads up to one of peculiar interest, on 'The Critic and American Life.' Mr. Mencken, as a writer and thinker, is a chief prophet of those who deem themselves emancipated, but are really as a critic holds, 'merely un-

buttoned.' Those who stand for the principle of control are dismissed 'as reactionaries or, still graver reproached, as Puritans.' To escape from the 'unduly complacent cynicism' of Mr. Mencken and his school the only way may be to reaffirm the trusts of the inner life and the principle of control on which it rests. The standards of the humanist are less popular in America than the ideals of the humanitarian because they set bounds to the acquisitive life, whereas it seems possible to combine a perfect idealism with an orgy of unrestricted commercialism. A French critic holds that the American is prepared to sacrifice the higher values of civilization ruthlessly to mass production and material efficiency. Dr. Babbitt points out that the breakdown of cultural standards is European as well as American, though he regards the criticism as not without interest. A scrutiny not only of literature but of various aspects of the national life of America which would converge finally on its higher education is called for, and would bear good fruit. Dr. Babbitt's conclusions and criticisms have a message for Europe as well as America. The new order needs a shaping hand, and religion never had a greater responsibility than is laid upon it to-day.

JESUS AND THE MINISTRY OF ARGUMENT

A PART of the Christian warfare is, and has always been, controversy, and although the word is in bad odour at present, it was the opinion of no less a person than St. James that to convict of error him who departeth from the truth is to hide a multitude of sins, and, more important, to save a soul from death. In this ministry of argument Jesus Christ is the supreme asset which the Church possesses. This may sound irreverent. But while whole-heartedly echoing Professor Barry's remark that the rapt devotion expressed in the verse of the Latin hymn,

*Jesu, spes paenitentibus,
Quam pius es petentibus,
Quam bonus ad quaerentibus;
Sed quid invenientibus?*

is 'The very shrine of the Christian ethic,' yet it remains true that the closer the controversialist keeps to the fact of Christ the more likely is his argument to convict his opponent of error.

Between the Church and the humanists (I use the term to cover writers such as Bertrand Russell, Aldous Huxley, C. E. M. Joad, and others), controversy centres more and more upon ethical questions. The Christian positions most commonly chosen for attack are the insistence upon faithful and indissoluble marriage, upon absolute chastity outside marriage, and upon the necessity of self-mortification and self-sacrifice. These are the grounds chosen for the general attack on the whole Christian system. The battle is offered us on this particular part of the field, and so long as we are content to confine our defence

merely to the points attacked, we are fighting precisely upon the ground our opponents have chosen, which is naturally the best for them. We are fighting the battle as they would wish us to fight it; and that is poor strategy.

Let us take, for example, the question of marriage. Bertrand Russell writes a most able attack on the Christian position. He is at once answered. Disciples rush to his rescue, and other disciples rush to help his attacker. The arguments on both sides are good, much energy is used, many fountain pens emptied, and the result is—what? Is it not simply that both sides are confirmed in their previous opinions? Just as I have never heard of a Christian whom Bertrand Russell converted, so I do not know of a humanist who has been led to see the error of his ways by means of the anti-Russell argument. On a question of this sort there is manifestly much to be said on both sides; and therefore, as long as the scope of the argument is thus confined, its effect upon the disciples on both sides is nil. Both sets of ears are impervious to this kind of pleading. If it can be said that public arguments of this sort are not intended so much to convert their protagonists as to proselytise their audience, then the humanists are in the better position as presenting a way of life which is less austere and makes full allowance for human weakness.

As a matter of experience, it has been shown that as long as the humanist writers keep their attack within the limits of the field of ethics, they are not easy to answer in such a way as will convince the waverers, unless the defender chooses other grounds for his defence. It is not difficult to pick holes in their logic, nor to question many of their 'facts.' But to convince people that the Christian ethical tradition, with all its austerity, is the best way of living, it is not enough to find fault with logic or to correct very many mis-statements. Now, as always, conviction of error is born not of argument but of appeal to authority. And the court of authoritative appeal is not, of course, the Church, for only the already converted will take any notice of an appeal to institutional authority; but it is the Church's Master. In other words when Bertrand Russell condemns Christian marriage, and Aldous Huxley Christian chastity, they are answered most effectively when the apologist refrains from arguing the case on its own merits, but instead forces on them the question, 'What think ye of Christ: whose son is He?'

It is noticeable that when humanist writers of this kind are concerned to attack the Christian religion on its ethical side, they mention Jesus as little as they can. Aldous Huxley writes a book to advocate what he calls *Balanced Excess* as against Christian sacrifice. In it he mentions Jesus once, together with a list of other gods, with the almost incredible comment that they are but names for a great variety of 'Human virtues, human mystical experiences, human terrors, human cruelties.' When he comes to exhibit that which is to be destroyed, the idea of self-sacrifice, he is careful to do it in the persons of Pascal and Swift, and to contrast them with the greatest of all exponents of *Balanced Excess*, Pericles. Jesus is carefully excluded.

In the index of Bertrand Russell's *Marriage and Morals* the name Jesus—or Christ—does not appear. Unless my memory is very much at fault, it occurs in the book once only, and then in reference to Judge Lindsey's plan of Companionate Marriage, where it is stated that a part of the opposition to it was based on the supposition that such proposals 'Would not have been approved by Christ,' a supposition which the writer dismisses as 'Purely hypothetical and incapable of being substantiated.'

The paucity of the references to our Lord in these two important attacks on the scheme of ethics which is derived from His teaching and life is symptomatic of the whole school of authorship which they represent. Anti-Christian propaganda does indeed fight shy of Him. And the reason of this noticeable avoidance is not excessive modesty nor a sense of reverence. It is, on the other hand, that such propaganda is well aware that its weak spot lies in the fact of the life of Christ. As though realizing this, His historic existence is sometimes denied. Bertrand Russell writes, 'Historically it is quite doubtful whether Christ ever existed at all, and if He did we do not know anything about Him.' Aldous Huxley would appear to be conscious of the same danger when he writes, 'There is no such thing as Historical Truth—there are only more or less probable opinions about the past.' Both statements are plainly special pleading in order to disguise a weakness and avoid dealing with it.

Others are less cautious when they are driven to say something about Him. His teaching, according to H. L. Mencken, is: 'an Interimsethic, a stop-gap ethic, an ethic of the death-house. . . . Take away its desolate resignation—idiotic now, and irrational even then—and all that remains of it is a series of pleas for common decency, none of them quite new when Jesus stated them, and most of them better stated by later sages.' Llewelyn Powys is content to say that Jesus 'Said many ignorant and foolish things,' and that His mind 'Was full of misconceptions.' It would, in fact, be possible to compile a miniature anthology of remarks about Jesus which on any showing are fatuous, all of them made by men deservedly eminent in their own sphere. I am not now concerned—though it would be easy enough—to ridicule even such judgements as are quoted above. The point is that while anti-Christian propagandists stick closely to their ethical arguments from expediency they are persuasive, but that immediately they shift the direction of their attack to the Founder of Christian ethics, and seek to undermine His authority, they are quickly and easily convicted of ignorance and prejudice. The proper strategy of the counter attack should therefore be clear. It is to demonstrate the authority on which Christian ethics ultimately rest, to refuse to be led away from primary principles to their application until the still unanswerable argument of 'Aut deus aut nullus' has been fairly faced.

ROGER B. LLOYD.

Recent Literature

THEOLOGY AND APOLOGETICS

Jesus and His Apostles. By Felix Klein. Translated by W. P. Baines. (Longmans & Co. 10s. 6d.)

THE Archbishop of Paris in a Prefatory letter expresses his pleasure that Professor Klein should have crowned his earlier work by this study of our Lord and His Apostles. It is written with the grace which characterizes the best French work, and is marked by ripe judgement on many points of special interest. It begins with the choice of the first disciples as recorded by St. John. Andrew and John spent a memorable day with Jesus. 'With what attention, with what rapture they must have listened! Jesus, no doubt, to put them at their ease, began by asking questions about the Baptist and about their sojourn with him, joining with them in praising and congratulating them on having come to him for purification, penance, and advice.' When he comes to the story of the Woman of Samaria, Professor Klein suggests that the poet of the *Dies Irae* had that scene in mind when he wrote *Quaerens me, sedisti lassus*, 'Thou hast sat down, tired out with seeking me.' 'On this particular day, Jesus was a seeker of souls in quite an exceptional way.' As to Judas, Dr. Klein thinks it probable that 'at the time of his vocation he was not unworthy of the great favour, and there is nothing to prevent us from saying that Jesus, humanly, esteemed him for his worthiness then, leaving on one side what, divinely, He knew of his future.' The great and unvarying goodness of Jesus to him is impressive. 'How often He warned him, how energetically, poignantly.' Every stage of the intercourse of Jesus with the Apostles stands out clearly and impressively in this beautiful exposition. The last chapter finds the secret of the Apostles' success in their Master's words 'I am with you.' He left them without external help, without a line of writing, without money, without a shadow of terrestrial support. Had He not been with them, the Church would not have been established in Asia Minor, in Cyprus, in Macedonia, in Greece and in Italy; in Ephesus, in Antioch, in Thessalonica, in Corinth, in Rome, where, Tacitus tells us, Nero persecuted 'a great multitude of Christians.' 'Our Lord did not say merely that He would always be *with them* (and that in itself was a magnificent promise), He said He would be *in them*, He invited them to remain *in Him*. He desired that a bond of love, not only a bond of assistance, should unite them with Him without possibility of rupture.' That is a rich conclusion to a study marked by both scholarly insight and devout feeling.

The Buddha and the Christ. By B. H. Streeter. (Macmillan & Co. 7s. 6d.)

Canon Streeter's Bampton Lectures have as sub-title: 'An Exploration of the Meaning of the Universe and of the Purpose of Human Life.' In his first chapter he shows that no theory of the Universe can be satisfactory which does not adequately account for the phenomenon of life especially in its richest form of human personality. His own aim is to see what light Buddhism and Christianity throw on the meaning of human life; whether they afford some truth and guidance which science and philosophy fail to yield. Christ was a carpenter, Buddha a prince, they experienced life from different angles. Where, however, the Buddha was trammelled by the intellectual theories which he had inherited he was most like Christ. Canon Streeter brings out certain points where the two religions tend to converge. The religions revival in Japan is drawing Buddhism nearer to Christianity. The lecture on 'Magic, Philosophy and Religion' reaches the conclusion that Christianity is a *via media* between the other two world religions, Buddhism and Mohammedanism. Buddha's illumination flashed out from the experience of pain; the work of Jesus was finished on a cross. The victory is at the cost of pain to God, who shares man's suffering. 'Live constructively' is a foundation on which a practical ethic may be built and unless religion can give something by which the mind can soar above and beyond the present world, the spirit of man will be still athirst. Buddha's conception of Salvation was escape from the necessity of rebirth. Christianity gives a foretaste here and now of eternal life. Complete realization awaits us, not Nirvana.

The Old Testament in the Light of Modern Scholarship. By Francis Wrigley, B.A. (Independent Press. 5s.)

Dr. Horton says in his Foreword that this selection of Old Testament passages for use in home, school and Church is intended to give it back to those who have lost it. 'By leaving out a great deal which is not edifying or not essential he makes a Bible which can be read as a single book.' He begins with Genesis, adding notes on the Pentateuchal stories, Abraham's plea for a doomed city and other sections. The Psalms are grouped in five divisions: Nature, Public Worship, Personal Religious Experiences, Reflection, Historical Occasions. There are four passages from the Apocrypha. The work has been done with great care, and it will certainly have a warm welcome from many readers.

The Literature of the New Testament. By Ernest Findlay Scott. (Oxford University Press. 19s.)

This is a companion volume to Professor Beyer's *Literature of the Old Testament* which appeared in 1922. Both writers are Professors in Union Theological Seminary, New York, and both seek to explain the Bible in the light of modern investigation. Professor Scott prefixes

two chapters to his detailed study of each book of the New Testament. The Synoptic problem is opened up in a way that will not only guide students but will give other readers a grasp of a fascinating subject. We have not seen any account of Q and its influence on the Synoptists more lucid and really helpful. Mark takes its undisputed place as the oldest Gospel, constantly used by Matthew and Luke. They both go to Mark for the ground plan of their own work. They take liberties with it and remodel it, but Mark's outline is plainly visible. Matthew is neither the oldest nor the most beautiful of the Gospels, but it is the most important, and has at all times been accepted as the authoritative Gospel, the fundamental document of the Christian religion. Its arrangement is admirably suited for the purposes of instruction, and it gives the fullest and most succinct account of the teaching of Jesus. Luke has a missionary purpose, and his work is marked in a rare degree by tenderness and sympathy. He had access to special sources from which he gathered many beautiful stories. He gives special prominence to women, and delights to present Jesus as the friend of the poor and outcast. High tribute is paid to the author of the Fourth Gospel as a religious thinker of the first rank, next to Paul the greatest and most original mind of the early Church. As to the author he says 'we cannot even form a guess as to his identity,' though he thinks that his dependence on the Synoptists is the crucial argument against the Johannine authorship. As to the *Hebrews*, all that can be affirmed is that it was written by one of the teachers of the early Church whose name has now disappeared. Every book is treated in a way that provokes inquiry and brings out the wonder of the New Testament. Its beginnings are traced to the letters of St. Paul, read and repeated in public meetings of the Church till instead of serving as the address, they would tend to take the place of 'Scripture, and would themselves afford tests for exposition.' The message of Jesus at first proclaimed orally was afterwards put into writing. 'Records like those of Matthew and Mark were accepted everywhere as authoritative, and began to be accepted as sacred books.' Shortly after the beginning of the Second Century, Ignatius spoke of 'the Gospel and the Apostle' as the two indispensable sources of Christian knowledge. 'The Church was feeling its way towards a scripture of its own, supplementary to the Old Testament.'

Literary Genius of the New Testament. By P. C. Sands.
(Clarendon Press. 6s.)

The Headmaster of Pocklington School here follows up his attractive volume on the Literary Genius of the Old Testament with this not less attractive study of the New Testament. He begins with St. Mark's Gospel where we see everything as Peter would see it, with special incidents of our Lord's journeys, and get the impression of power moving among men. The style of St. John's Gospel increases the impression of its unity. His study of its literary qualities has led Mr. Sands 'to emphasize the authority of the original witness, John

the Apostle, to see that narrative imprinted on both narrative and discourse, to think of him as an old man dictating his memories.' 'Not all the evidence he has been able to read, much of it extremely fanciful, has shaken this impression, but rather confirmed it.' The chapters on 'The Literary Genius of Jesus,' 'The Story of the Passion,' 'The Acts of the Apostles' and 'The Main Topics of St. Paul's Letters' will repay close attention. The book deserves a place beside the New Testament, and will certainly make it more precious and more attractive than ever.

Our Concern with the Theology of Crisis. By Walter Lowrie, D.D. (Boston, Meador. \$2.)

These are the first lectures on the Bohlen Trust—a foundation designed to take the place in America that the Bampton Lectures hold in this country. They contain an exposition of the Barthian theology that will be of outstanding value for English readers, as they include many details concerning the roots and the ramifications of Barth's teaching. The theology of crisis is having considerable vogue. And in the absence of translations of Barth's principal works, although it is intimated that this will soon be remedied, this forthright and perspicuous exposition by a thorough-going Barthian will be warmly welcomed as a real addition to the books about Barth available for English readers.

To meet the challenge of this new theology there is need that the problems of God's transcendence and immanence should be made the subjects of close study. We have left such difficult questions as these for the more facile ways of exploring human values and securing human welfare in this world. These things can never again be thrust into the background. But they are not first things. If the teaching of Christianity concerning life after death is true, then to build our hopes entirely on present possessions is madness. Yet this endeavour to separate God from man—in the sense that there is no way from man to God but only a way from God to man; to present the world as utterly wicked; time as having no relation but that of antagonism to eternity; and the Jesus of history as having no meaning, unless as a witness to the futility of religion, until the resurrection declared Him to be God, demands careful scrutiny rather than hasty acceptance. Eschatological Christianity and dialectical theology mark the swing of the pendulum rather than a way of advance.

This book is a direct challenge to Methodist teaching concerning Christian experience and the doctrine of perfect love. Perhaps the chief value of Barth is that he calls us back to the consideration of essential theological problems. Those who are familiar with the New Testament will, however, be as often astonished as they are edified by what he offers as an exposition of the way of salvation.

J. C. MANTRIPP.

Faith and Society. By Maurice B. Reckitt, M.A. (Longmans, Green & Co. 15s.)

The Editor of *Christendom* here gives a study of the structure, outlook and opportunity of the Christian Social Movement in Great Britain and the United States of America. He has had the help of friends in America who have made his survey of conditions there more complete. His subject is 'the Church regarded as inevitably at issue with the World, and at the same time coming to the rescue of the World Order with a distinctive example and message (culminating in what has often been called—with doubtful accuracy—a sociology) founded upon its own unique inspiration and sanctions.' The whole effort of the Church and of the Christian in the social sphere is founded on the Incarnation where God identified Himself with the fate of His creation. Christianity alone can effectively challenge the fatalist pessimism that is numbing the spirit of the age. Our industrial civilization is 'of an unparalleled complexity, and perilously unstable.' A Christian sociology, seeking to establish all society round the central purpose of reflecting the glory of God is needed to deal with those complexities. Mr. Reckitt describes the Christian Social Movement and its leaders up to 1914 and from 1914-1930. Christians of all denominations are being drawn closer together and recognizing the call on contemporary religion to interpret to the world a Christ who is the Lord of all good life. In America, Bishop McConnell is quoted as 'a courageous leader in all that tends to social righteousness.' The social movement there has won its way as an ethical impulse, but as an influence on social and economic development it has not a great deal to its credit, 'except so far as the very disputable Prohibition experiment is to be so regarded.' 'The elements of a Christian Sociology for To-day' are considered in relation to politics and the attaining of a noble and satisfying world order. An essential preliminary to that must be the discovery and proclamation of reality in economics. It must understand things as they really are, and face the problems of providing employment and the use of leisure; the barrier of financial orthodoxy; just price, interest and investment, and the control of industry. These questions are discussed at length, and the Church is called to save mankind from 'the disillusion, the drained vitality and the despair which follow upon surrender of the real and the best.' A standard must be set up for personal and social living which would attract a world of mingled satiety and despair. It has been finely said 'Christ chargeth me to believe His daylight at midnight.'

Scepticism and Construction. By Charles A. Campbell. (Allen and Unwin. 12s. 6d.)

It is refreshing in these days to find a new writer attaching himself to one of the classics of the last generation, and endeavouring to carry its thought forward. Professor Campbell indicates by his title the two sides of the thought of F. H. Bradley, and accepts them both

as necessary to a satisfactory philosophy. By showing the inherent incapacity of thought to deal with ultimate issues, room is made for intuition to give its verdict in the realms of knowledge, of morals, and of religion.

Mr. Campbell accepts as proven the critique of reason made by Mr. Bradley, and hence shows the need for a super-rational insight to go beyond phenomena. The universe is in the last resort unintelligible though not necessarily irrational, since some of our deepest judgements about it cannot be corrected by reason, but only transfigured by intuition. Thus there may be humanly incorrigible and therefore for us final truths, there is the certainty though not the explicability of free will, and there is our sense of duty and our belief in the supremacy of moral over all other values. Finally, there is our intuition of God, which is mystical and not historical or rational. In defending these theses Mr. Campbell shows much cleverness, and throws light upon a number of points—notably that of free will—in a way that makes us grateful. The case for open possibilities in the act of choice has rarely been put more skilfully. All the same, we have never been convinced that Bradley's critique of reason is valid, and hence that morals, free will and religion are inexplicable in principle. In any case reason is not incompatible with that sort of self-evidence which goes with intuition; indeed it can be conceived as a movement from one intuition to another. Hence we see no need to escape from the tangles of the sceptical intellect by a flight into the unknowabilities of mysticism. It is well, however, to have this solution stated so clearly and defended so ably as it is by Professor Campbell. It has not been better done in recent times.

ATKINSON LEE.

Social Substance of Religion. By Gerald Heard. (Allen & Unwin. 10s. 6d.)

Mr. Gerald Heard has the distinction of being a pioneer in a new field, that of psychological history. It is likely that history will be re-written in terms of mental science, just as the psychological novel has largely superseded the romantic. What is important is that the psychology should be sound. The Freudians are busy explaining history in terms of sex. Mr. Heard rightly rejects this as the grand clue, and substitutes for it the psychology of the group. The group is the groundwork of human society, the clue to its evolution, and the goal to which it is tending. This means that history in terms of institutions, politics and wars is superficial, these being manifestations of deeper spiritual harmonies or conflicts. The spirit of man is seeking for the original feeling of group-unity which has been rendered by the rise of the family, the State and the Church. These have their relative uses, of course, but civilization is now so torn by divided loyalties that nothing but a conscious restoration of group-life will bring salvation. This is the new religion, which has been partially foreshadowed by matriarchal religions, erotic cults, social orders in the mediaeval

church, the Waldensians, the Moravians, and the Quakers. It is the religion of the future, apparently without organizations, creed or cult. There is so much that is credible in Mr. Heard's account, and it is so great an advance upon sex psychology and its interpretations, that one is loath to criticize it. The detailed scrutiny of Mr. Heard's history must be left to expert historians. Certainly it should make them think, for there are more original ideas in one of his chapters than in most volumes of history. Mr. Heard appears, however, to be obsessed with group-psychology, and does not really justify his panegyric of the group. Those who have benefited most by group-life would hardly exalt it to the dominating position which Mr. Heard gives it. Similarly, Mr. Heard seems to underrate its prevalence in the life of humanity. Friendship has been common in all ages, and the group has functioned long in the history of India, Greece, and Europe, though it has not been psycho-analysed till lately. Hence the group must bear part of the responsibility for our present troubles and may not be the only way out of them. All the same, Mr. Heard has done a highly stimulating and provocative piece of work—a sort of new Phenomenology of Mind the chief effect of which is that, unlike Hegel's famous voyage of discovery, it has no metaphysic.

ATKINSON LEE.

A Study of Conversion. By L. Wyatt Lang, M.A. (Allen & Unwin. 10s. 6d.)

The spate of books about Conversion continues, and one wonders what there can be new to be said on the subject. Yet the Rev. L. Wyatt Lang has managed, by the adoption of a novel method, to throw fresh light upon the question. He accepts the usual textbook analysis of conversion, divides it into phases, and then gives a full-length portrait or two of striking cases which illustrate his theme. He is skilful in finding unfamiliar instances, especially from the seventeenth and eighteenth centuries, for he is well-read in religious biographies. The result is a series of sketches which furnish valuable material for the psychologist. The 'study' is confined to cases of Christian conversion, though the author thinks that conversion is wider than Christian or even religious life. The breadth and judicial quality of the treatment are commendable, and in general the writer is scientific in his handling of the data. He has an unfortunate love, however, of unnecessary technical jargon, and thereby mars for general reading an otherwise interesting book. What is one to make, for instance, of a definition like this: 'The conversion-decision is a rejection of selfish motivation and acceptance of Christian devotion, or again, conversion is a change from autocentric to theocentric ego-idealism'! There is a sort of philosophical summing up at the end of the book which, largely because of its clumsy terminology, is highly obscure. Apparently Mr. Wyatt Lang thinks that by suggestion and decision one can change one's likes and dislikes, and thereby one's scale of values, and also that a sense of divine reality should be fostered by

auto-suggestion through sincere repetition, as in the Rosary. These and similar professional views are highly questionable, but they need not prevent us from profiting by the illustrative material upon which the author draws. The insistence throughout the book upon the importance of sincerity in the religious life is admirable, though his distrust of the importance of the reason in religion is probably due to a current fashion in psychology. And whilst Mr. Lang shows the normality of the process of conversion it should be remembered that his cases are nearly all those of mature men or women, and hence delayed conversions.

ATKINSON LEE.

An Introduction to Pneumatology. By James C. McKerrow, M.B. (Longmans & Co. 6s.)

Pneumatology is the study of man as a spiritual being. 'Psychology has dispensed with the soul,' but men have not always been 'behaviourists' in the matter of religious experience. Christianity is founded on experience, and when 'a sect of Jews and Greek proselytes, who believed that the Messiah *had* come, began to convert the Empire to their belief and their way of life, they were as much entitled to write their history as biologists are to write theirs.' Pneumatology, the relation of man to God, is the proper study of mankind, for religion is as much a part of the biological nature of man as his psychology or physiology. If mankind has had some difficulty in regard to its dual relation to God and the world, it has had some difficulty also in regard to its dual relation to the sensible and to the physical world. There has been no lack of men who have described their religious experience, but they have done it as autobiographers. 'Their spiritual Aeneids have human interest, not scientific.' The chapters on 'Contrition' and 'Intention' will repay close attention but the pneumatologist really talks of matters that are too high for him. He discusses the fact of religious experience as psychology discusses the fact of conscious experience. 'But the "soul" is a better fact than the "conscious subject," which is only an abstraction from the fact of animal life, while the "soul" is the concrete whole man, the integration of the three "souls" of Aristotle in a new synthesis, *homo sapiens* whose "wisdom is the science of the will of God."'

The Oxford Bible for Teachers is now issued by the University Press with the *Helps to the Study of the Bible* which appeared in 1931. The *Helps* were completely revised and include 104 plates, illustrating Biblical Versions and Antiquities, selected and described by British Museum experts with all the material for a study of the books of the Bible revised and brought up to date. There has been a great change since the first edition of *Helps* appeared in 1901. The Bible has been brought into relation with the story of the larger world of which the Hebrew people formed a part, and this wider interest has been catered for without taking account of unproved hypotheses. The result is a

Teacher's Bible which carries with it a cyclopaedia of its own with references, concordance, glossaries, subject index, index of proper names and an indexed atlas of twelve plates. The price, 12s. 6d., puts it within the reach of a wide circle who will appreciate it more and more as they use it.

The Beauty of Jesus, by Gipsy Smith (Epworth Press, 3s. 6d.), is a series of pictures of the triumphs of grace in many lands. The Gipsy has been a glorious evangelist; his stories will revive the passion for such work and show what blessed fruit it bears. It is a real revival mission to turn these pages which glow with zeal and love. The fine portrait and the coloured wrapper with the gipsy van and the boiling kettle add to the charm of a heart-stirring record.—*Importunate Questions*, by Conrad Skinner. (Lutterworth Press, 9d., 1s. 6d.) The twelve questions are of vital importance and though Mr. Skinner regards his answers as 'very slight and very brief,' they meet grave difficulties in a frank and really helpful way. The references to his own experience are effective and the treatment of such subjects as 'Does God care?' 'Where is your God?' 'Is Prayer Possible?' are well worth pondering.—*Difficulties in Personal Religion*, by W. J. Elsley. (Longmans & Co., 2s.) A number of these papers have appeared in the Liverpool Diocesan Review and have proved their value in Bible Class work. The first answers the question 'Can man know God?' others deal with worship, the Trinity, the Sacraments, grace and prayer. Lucid, simple, practical are the words that describe a seasonable and helpful set of papers.—Two more broadcast treasures come from the Epworth Press (6d. and 1s.) Dr. Rattenbury's *Jesus of Nazareth Passeth by* and Gipsy Smith's *Right Relationships* get to the heart of religion and make it something to be coveted and sought without delay. Here is real Evangelism in its most attractive and impressive form.—*John Wesley's London*, by Edward H. Sugden, M.A., B.Sc., Litt.D. (Epworth Press, 2s. 6d.) This is the pocket hand-book which we have often longed for. It traces every London scene in the *Journal*; the eighteenth century with its Churches, its famous men and women and all its varied life grow familiar as we turn these pages. Dr. Sugden has lavished long research upon it, and it is an inviting companion for a stroll through Wesley's century in Wesley's own company.

HISTORY, BIOGRAPHY, TRAVEL

The Cambridge Medieval History, Vol. VII. *The Decline of Empire and Papacy*. With a portfolio of maps. (Cambridge University Press. 50s.)

WITH the issue of Volume VII this monumental work is getting to its conclusion. Only one more volume remains. During the course of publication the mortality among medieval scholars and among the editors of the *Medieval History* itself has been high. Professor Tout, for example, did not live to see the publication of this volume before us, which deals with the fourteenth century, a period which in English history he had made particularly his own. Between the issue of Volume VI and that of Volume VII the senior editor, Dr. J. R. Tanner, has passed away. Mr. Edward Armstrong, that most inspiring of history 'coaches' at Oxford, and Professor Blok, whose history of the Netherlands remains the standard work, both contribute to this volume, but died before they saw their contributions in print. There is something very majestic in the thought of this great history written by the co-operation of distinguished scholars of many lands, moving on to completion even though the workmen fall out by the way. It is a great achievement of contemporary learning. The present volume deals with the romantic period when Edward III of England was the flower of chivalry, and knighthood had become an elaborate ritual. But underneath this the modern historian sees the corruption at the foundation of the imposing structure of the Church-State, yet he sees it not with regret but with hope, for in the emergence of modern peoples, cultivating their own vernaculars, exhibiting an independence of mind in national and municipal politics and in religion, there is the growth of individual liberty. This is the age of the Hundred Years' War, the Black Death, the Great Schism, Dante and Wyclif,—each of them marking a turning point in the political, social and religious life of the Middle Ages, and each of them the subject of careful study during the last thirty years. Dr. Previt -Orton, as in earlier volumes, gives us an admirable introductory summary of the period, and emphasizes these points. The book itself opens with a chapter on 'Italy in the Time of Dante,' by Edward Armstrong, and we are glad he was able to write it. It shows no lack of the mastery of the subject that he exhibited when the reviewer used to attend his lectures. The chapters on Germany are shared between Professor Blok and Professor W. T. Waugh. Since the publication of the volume we have to mourn also Professor Waugh's untimely death. The chapter on Bohemia by Dr. Krofta, of Prague, is interesting as an introduction to the great period of Bohemian history which will be dealt with in the next volume. The medieval history of Switzerland is given here as a whole in the admirable survey of Professor Martin, of Geneva. Northern Europe is dealt with by Mr. Weiner and Mr. Boswell in the

chapters on the Hansa and the Teutonic Order respectively. An excellent chapter written with the typical French blend of scholarship and clarity is that by M. Mollat on 'The Avignon Popes and the Great Schism.' The history of France is in the capable hands of Miss Hilda Johnstone and M. Coville, of Lyons. The history of England is particularly interesting during this period, and the chapters by Miss Johnstone and Mr. Bernard Manning illustrate modern revisions of old judgements concerning Edward I and Edward II and Richard II. Miss Johnstone, for instance, following the late Professor Tout, explains the close connexion between the reigns of Edward I and Edward II, and shows how the problems that baffled the son had been created by the father and might have baffled him, too, had he lived. Mr. Manning is on familiar ground in his study of Wyclif, as is the old veteran, Dr. J. E. Lloyd, in his chapter on Wales. Ireland is dealt with by Dr. Orpen, of Dublin, Scotland by Dr. Sanford Terry, and Spain by Dr. Altamira, the well-known Spanish jurist. Prince Mirsky writes on Russia, and indicates the effect of the Tartar invasions—an effect which may have continued to influence the country right down to the present day. Perhaps the most interesting chapters of all are the last five. Dr. Cecil Roth gives us an admirable account of the Jews in the Middle Ages which illuminates a little-known subject. Dr. McIlwain, of Harvard, gathers together what is known about the development of representative institutions in his chapter on 'Medieval Estates.' It is clear throughout this chapter how very much the close integration of political life in England has been due to the small size and clearly defined boundaries of the country. A constitutional monarchy was the inevitable result.

Miss Eileen Power writes with her usual learning and grace on 'Peasant Life,' and she makes the interesting comment that the growth of a money economy made peasant travel much less frequent than it had been before, and considerably restricted the horizon of the people. This is contrary to the ordinary view, but as usual she is able to give proof of her contention.

Mr. Arthur Tilley gives us an interesting chapter on the early renaissance, and here again the treatment overlaps the period and we go right up to Nicholas V and Luca della Robbia.

The concluding chapter is on 'Medieval Mysticism,' by Evelyn Underhill, and this, too, is a general chapter, not confined to the fourteenth century. We have St. Bernard and St. Francis, Joachim of Flora, Master Eckehart and St. Catherine of Sienna, and the English mystics, Richard Rolle and Juliana of Norwich. To each chapter there is a full bibliography—a most valuable feature, as well as a general bibliography to the whole book. There is a chronological table and a full index and eleven maps.

A. V. MURRAY.

Ronald Ross: Discoverer and Creator. By R. L. Mégroz.
(Allen & Unwin. 10s. 6d.)

The late Sir Ronald Ross takes his place beside Pasteur and Lister as one of the scientists to whom the world owes a debt which it can neither measure nor repay. Mr. Mégroz makes us understand what the fight with malaria cost him. It was carried on amid the exacting duties of a Surgeon-Major in the Indian Medical Service. The authorities were singularly oblivious to the significance of his researches and much of it was carried on at his own cost. He gained his commission as surgeon in 1881, and at Bangalore the mosquitoes devoured him in his bungalow till he discovered that they were breeding in a tub outside his window and he got rid of nearly all of them by upsetting the tub. When he told the Adjutant how the pest could be dealt with at the Mess House he refused to allow the surgeon to upset what he called the order of nature. On his return from furlough in England in 1895 he began his long fight with malaria. He had difficulty in getting his crop of mosquitoes, and though he paid two patients a rupee, they ran away because he pricked their fingers. It was not easy to get the pests to bite till he found that to wet the bed and mosquito-net made them hungry in a moment. His researches were hindered by the cholera epidemic in Bangalore, in 1895, when he set himself to deal with the terrible filth and the ignorance of the native population. He himself nearly died of the cholera on a holiday in the most malarious jungle area, and probably only saved himself by a treatment he had thought out during the epidemic. By July, 1897, he was absorbed, in organising search parties for mosquitoes and their larvæ, and spending two hours in dissecting a specimen. At last, in the stomach of an anopheline mosquito the female forms of the malaria parasite. The chief threads of the problem were thus disentangled from the vast heap of possibilities. He had examined the stomachs of a thousand mosquitoes to reach this discovery. Many further experiments were needed, and he tells his friend, Manson: 'I have had a maddening, exasperating week owing to my not finding any more of those infernal brown mosquitoes.' He had absolutely proved the mosquito theory of the cause of malaria, and was able to resign from the Indian Medical Service. He was given a post as lecturer in the Liverpool School of Tropical Medicine at £250 a year, and set him to devise the most effective anti-malarial schemes and to show how they might be applied. He went to British West Africa to organize such work, and at the request of the Suez Canal Company investigated malarious conditions at Ismailia. Mr. Mégroz dwells on the opposition and misrepresentation which he had to meet, and gives some astonishing figures of the ravages of the disease which in India alone causes some 1,300,000 deaths in a year. Dr. A. Balfour estimates the economic loss to the British Empire at between £52,000,000 and £62,000,000 a year. Sir Ronald was a clever mathematician, a poet, novelist and musician—a genius, with a heart of gold.

As We Are: A Modern Revue. By E. F. Benson. (Longmans & Co. 15s.)

Mr. Benson here bridges the chasm made by the Great War in English life and manners. Hakluyt is the parable house where Lord and Lady Buryan keep up the old customs of almost Puritanical living and church-going and watch their only son trample them under his feet. He and his wife have two fine boys but they drift towards a divorce, part with the old mansion and break Lord Buryan's heart. Mr. Benson holds the mirror up to post-war manners, and has a scathing chapter on mediums profiteering over bereavements. War rumours about the Russians and the Angels at Mons and the strange stories that passed round in social circles are discussed; the emancipation of women won after the suffragette orgies by the capacity that they showed as organizers and managers makes a fine record, and the estimates of Mr. Balfour, Archbishop Davidson and of writers like D. H. Lawrence and Henry James are masterly. Mr. Benson has much to say about the handling of sex problems in the fiction of to-day. As to long books he thinks Arnold Bennett succeeded once in epical fiction when he wrote *Old Wives' Tale* and 'since then J. B. Priestley has succeeded once in *Angel Pavement*, in producing a long book of that rare quality.' In Mr. Benson's former volume *As We Were* was a Victorian peep-show; *As We Are* makes the characters of war-time, post-war, post-tranquillity and post-prosperity, dance and play and work before us. The question is whether we can learn the bitter lesson of these testing years and 'behave in such a way as to accept our humiliation without bitterness, and to recover the respect of others and our own. It looks as if there is a chance?'

The Life of Ibsen. By Halvdan Koht. (Allen & Unwin. 30s.)

This full account of the life of one of Europe's greatest men, produced under the auspices of the American Scandinavian Society, is likely to remain for a long time an authoritative biography. It is written without purple patches, and is free from the sensational and morbid elements that inevitably figured prominently in a recent life of another famous Scandinavian writer, Strindberg. Ibsen has exercised a very considerable influence in this country through his plays, and even more indirectly through those of Shaw. How far away are the days when Ibsen was regarded in England as the last word in modernism! But Ibsen was much more than a writer of plays. He was no mean philosopher, and one of the greatest forces in the renaissance of Norway. The author gives full accounts of the various productions that came from Ibsen's pen, and analyses them with no little critical skill. The story of the hard struggles of the early years, when his plays met with but moderate success, and of his difficulties as a theatrical producer working with people who had, for the most part, but little sympathy with his revolutionary ideas, brings out the sturdiness of a

character whose strength was bound to win through in the long run. Ibsen's first complete victory was with *Pillars of Society*, a powerful piece of social criticism which was presented soon after its production in all the Scandinavian countries, Germany and Austria. Indeed, at one time, in 1878, it was in the repertoire of five different theatres in Berlin alone. The success of *A Doll's House* was less universal, because in this play Ibsen defied the popular demand for a happy ending, but it did a great deal to free woman in Europe from the oppression to which she had been for centuries subjected. The succession of great plays that followed made Ibsen the greatest dramatic force in Europe. Like Shaw, though on a grander scale, Ibsen is a powerful destructive critic, but one is conscious of something lacking when one seeks for constructive ideas. After all, he is a great artist rather than a great reformer. The book is splendidly produced, well illustrated, and has a useful index.

W. L. WARDLE.

Hildebrandine Essays. By J. P. Whitney. (Cambridge University Press. 10s. 6d.)

The eleventh century marks the period when the 'Dark' ages began to merge into the medieval system, and the Church, or rather the Episcopate, changes its missionary character and begins to be a settled institution. These changes, coming, as they did, in the age of feudalism, necessarily brought feudal conceptions into Church affairs, and a period of secularization began. At this point came Hildebrand to set his influence against the prevailing tendency and to seek to make the Church a spiritual society. Professor Whitney admirably sketches in this background to Gregory's work, and is thus able to clear him from the charges of self-seeking and arrogance which represent the popular view. The first essay on 'Pope Gregory and the Hildebrandine Ideal' gives an excellent survey of the time, and indicates the need for just such a policy as Gregory pursued, whilst in the next essay on 'Gregory VII' we have a most useful account of the various interpretations of Gregory since the days of Milman, together with a criticism of the sources and a sketch of Gregory's life from his letters. The essay on 'Peter Damiani and Humbert,' gives us the two sides of the controversy—the Liberal and the Puritan—covering the validity of the ordinations by Simonist Bishops, in which we have a somewhat unusual interpretation of Damiani. Dr. Whitney makes him to be more of a humanist than is commonly supposed. The remaining essays on 'Milan,' and on 'Beranger of Tours,' give excellent short accounts of two stirring episodes of the period. These five essays appear to consist of what was left over from Professor Whitney's researches after he had written his chapters on the period in the *Cambridge Medieval History*, Volume V, and they indicate the summary nature of even so monumental a work as that. There is naturally a good deal of overlapping in the essays, and we could have wished that Dr. Whitney had given us instead a connected life of

Gregory, but the book is in the front rank of scholarship, and will do much to make possible a more critical estimate not only of Gregory himself, but also of the period.

A. V. MURRAY.

Land and Labour in China. By R. H. Tawney. (Allen & Unwin. 7s. 6d.)

This work was prepared for a Conference at Shanghai in November, 1931, and supplies an account of the rural framework of China, the problems of the peasant, and the possibilities of rural progress and the conditions of life in the country for which many will be grateful. Figures are given which show how China has been affected by the advance of modern economic methods. Modern industry is limited to certain well-defined areas. There is no pasture farming such as we have in England and Denmark. Grass is burned which we use to feed cattle or break up with the plough. Agriculture is a peasant industry; there is no landed aristocracy. The development of industry calls for fixed standards of employment, and adequate wages. The imitation of Europe or America offers no solution of the deeper problems. Schools and Universities must train those who will build up social institutions with a modern technique, but on Chinese foundations. Those who wish to understand China and its problems will find this a really helpful guide.

British Slave Emancipation, 1838-1849, By W. L. Mathieson, LL.D. (Longmans, Green & Co. 12s. 6d.)

Dr. Mathieson has probably a more intimate acquaintance with the details of his subject than any other authority. He has previously published two large volumes on the slave trade and Britain; of the second, *British Slavery and its Abolition*, the present book is a continuation. We are all proud of the record of our country in its endeavour to suppress, at great cost, the slave trade. But we know very little about the experiences of the freed slaves and their former owners in the years immediately following abolition. This volume supplies us with the information relating to the colonies whose sugar industry had been worked by means of slave labour—Antigua, Barbados, Dominica, Jamaica, St. Kitts, St. Lucia, Mauritius, St. Vincent, and Trinidad. We realize, as we read of the troubles of the owners, that great schemes of reform are not carried out with no cost to others than those who promote them. The author is very fair in his representation of the actions of the planters, whose whole scheme of existence had been thrown completely out of gear. They appear to much greater advantage than do the English politicians who used the problems created by the attempt to do justice to the emancipated slaves, and at the same time to save the colonies from financial disaster, as a means of advancing their own party fortunes in Parliament. In a very valuable and apposite part of the book Dr. Mathieson discusses the

exacerbation of the planters' difficulties by the loss of the protection they had formerly enjoyed, when the policy of Free Trade became triumphant in England. Free Traders and Protectionists alike may learn something from a study of these pages. The references to Peel, Wellington, Grey, Gladstone, Disraeli, Cobden, and Bright, are full of interest. Disraeli, in particular, emerges from the controversy in an unfavourable light, and we realize that whatever faults we may have to find with our present Parliament, political faction was allowed to obstruct the prime work of the legislature a hundred years ago far more than would be tolerated to-day; and that much as we may comment on the inconsistencies of our twentieth-century leaders they are almost models of consistency compared with their predecessors of the nineteenth. Indeed, in the struggle against slavery the protagonist who emerges with most credit is the English people, who patiently faced the cost of this great advance in humanity despite the squabbles of the statesmen. The book is well documented, and the evidence fairly presented to the judgement of the reader. It is necessarily so full of detail as not to be light reading, but it forms a useful sourcebook for the reader who wants to study the intricacies of the problem. There is a brief index, and this is supplemented by an analysis of the main points treated in the several chapters.

A Study in Creative History. The Interaction of the Eastern and Western Peoples to 500 B.C. By O. E. Burton, M.A. (Allen & Unwin. 10s. 6d.)

Interaction is too strong a word to describe the processes of thought which are here traced from their dim beginnings to the time when they were still to go their separate ways, some to be lost, others to mingle and flow together making their contribution to the forces that shape life to-day. This is rather a study of development along strangely different lines of social, political, and religious, including ethical, ideals, down to the time when Buddha, Confucius, and II Isaiah were contemporaries. The problems facing civilization to-day are shown to have affinities with what happened at an early period. 'Human history, from about 1000 B.C., centres upon the problems arising from the interaction of the East and the West, resulting as it has done in the synthesis, extension and clash of religions, in the meeting of cultures, in the stresses arising from economic impact and in the dangers and difficulties inseparable from the ebb and flow of vast populations.' The whole field is surveyed—Egypt, the Phoenicians, Assyria and Babylon, Israel, the Medes and Persians. Mazdaism, India, China, Greece, and Rome. The main conclusions reached are that the various developments are of enormous importance, yet ancient thought and experience developed in isolation. The reasons for so little interaction of ideals were the need for consolidation on the part of some peoples, the complete isolation of others, primitive economics, the lack of trade routes, and the hostility entertained towards strangers. The outstanding facts, in the opinion of the author, are 'the emergence of the

Prophetic school in Israel, of Mazdaism in Persia, of Brahmanism, and, subsequently, Buddhism in India, and of Confucianism in China.' Perhaps for many the chief attraction of this volume, which gives evidence of amazing industry, will be its description of the contents of classical documents. The aim has been to notice nothing that cannot be illustrated by reference to authenticated source manuscripts. These sources are too numerous to be mentioned here, but they comprise the sacred books of the world belonging to the period under consideration. The treatment is selective: the aim is to trace only those ideas which have influenced subsequent history. Homer gets scant recognition as having meaning for aftertime—'A struggle which may have been a petty one, fought on a trivial issue, and sung by a bard who could perhaps neither read nor write, formed at the very beginning of European history a barrier which the passing of the centuries seemed only to pile higher and stronger.' Buddhism is described as optimism, if its own premises are accepted. From life that is utterly evil escape to nothingness is the only good. Lao-Tze on the art of government has light to give concerning the methods of some modern politicians, while the teaching of Confucius on love reveals how near and yet how far he is from the ethical teaching of the Hebrew prophets. In Egypt the pre-occupation was with the idea of immortality. And there are many other references to ancient teaching which, if followed up, will prove to be sources of fruitful study. The author has certainly proved that before Socrates there was something more than 'a rude confusion of thought—a sort of chaos without form or void.' The practical value of it all is thus stated: 'If we can grasp the ascending sweep of this great process wheeling and circling upward from the dawn of History to our own time, we shall have a fuller knowledge of the immense problems men of our age are heirs to, gain some ground perhaps for optimism and some guidance for our activity.'

J. C. MANTRIPP.

The Recording Angel. By J. A. Hobson. (Allen & Unwin. 3s 6d.)

This is an important little book. It records a conversation between the Recording Angel and a Messenger from Earth. Mr. Hobson has chosen this method to set succinctly before the reader the history of the nations, particularly of our own country, during the last century, and the result as seen by us to-day. Important matters of the conversation are the World Economic Crisis, Disarmament, and Nationalism, with which are linked questions concerning Religion and the Churches, Tariffs, and Birth Control. Though some readers may heartily disagree with the author's conclusions he has, at least, succeeded in showing that though God gave men reason and social feeling as positive assets for human good, for want of right use they have not availed. In consequence, the Nationalist, the worshipper of Private Property, the Militarist and the Church all come in for, as it

seems to us, justifiable criticism. Yet the book is not without its note of hope, for which Mr. Hobson has two distinguishable grounds: (1) The collapse of profiteering Capitalism which would deprive Nationalism and Imperialism of their main incentive and (2) The Present crisis, by staggering humanity, is bringing it to its senses and is giving the opportunity 'for reason to assert itself, for goodwill to recover its lost ground.' Some may regard this book as revealing, to use Professor Robbins' expression, Mr. Hobson's 'inappropriate aesthetics.' None can fail to be impressed by it.

T. W. BEVAN.

What I Owe To Christ. By C. F. Andrews. (Abingdon Press. \$1.50.)

This is an attractive edition of a story which has made a deep impression in many parts of the world. Mr. Andrews' grandfather, an East Anglian by birth, became an Irvingite Angel and then a clever schoolmaster. His father was also an Irvingite minister, but the son broke away from that sect and was ordained in the Church of England. His friendships with Basil Westcott, Rabindranath Tagore, Gandhi, and Albert Schweitzer add much interest to his autobiography. Above all, it reveals his debt to Christ, the sunshine of whose love has brought gladness to his life. He pays loving tribute to those who have bound him to Christ by their own examples. He has found the 'one word "Father," as it came from the lips of Jesus, a revelation, a New Testament. He breathes upon that word and plays upon it, as a great musician plays upon a violin, till the perfect music responds.' In that revelation of God is the profoundest religious change that Jesus offers to all human estimates and values.

Joseph Malins. By his second son. With 19 illustrations. (Birmingham: Templar Press. 5s.)

The introduction traces the Temperance Movement down to 1868 when Joseph Malins came back to Birmingham after two years in America. He brought with him authority from the Right Worthy Grand Lodge of North America to plant the Order of Good Templars in England. Three months later, on September 8, 1868, he instituted the first Lodge in Morton Chapel, Cregoe Street, Birmingham, with eighteen members, among whom were his mother and his wife. In later years he was able to say, 'I found the Order continental, and made it world-wide.' He and his family had to endure privations whilst he toiled early and late to found other branches. On July 25, 1870, the twelve Lodges he had formed met in Birmingham, and he was elected Grand Chief Templar, an office to which he was annually re-elected for forty-four years. Next year he was voted a salary of £150, and gave up his work as a decorative painter. The growth of the Order between 1872 and 1874 was phenomenal. One chapter describes his study of the Carlisle experiment, another tells of his

activities after his retirement in 1914. The book is a worthy record of a life of unwearied devotion to the cause of temperance.

The Renewed Church of the United Brethren, 1722-1930.
By William G. Addison, Ph.D. (S.P.C.K. 12s. 6d.)

Zinzendorf was sent to Halle as a boy of ten, but when he came into possession of Bethelsdorf and wished to gain Francke's approval of his plans for the estate, his old master made him feel that they could not work together. It became evident that one with Zinzendorf's mental range and spiritual orientation could not find a permanent home in contemporary Pietism. Gambold wrote in 1750 'it was wholly accidental and by him unsought, that he has been entrusted with the direction of a particular Church.' Mr. Addison turns from his study of Zinzendorf to watch how he put his church ideas into practice in Germany and then in England. James Huston became the intermediary between the Wesley-Whitefield group and the first Moravians in London. The breach came in July, 1740, when Wesley withdrew with eighteen or nineteen followers to the Foundery. Molther was leader of the Moravians, and in 1742 the Fetter Lane Society was made 'a congregation of the Unity of the Brethren' with the characteristic Moravian regulations. Benjamin Ingham in Yorkshire, and John Cennick in Wiltshire added much to the numbers, and in 1749 the Recognition by Parliament of the *Unitas Fratrum* in England and the Colonies as an ancient Protestant Episcopal Church gave it a position from which there was no looking back. Four years after Zinzendorf's death the direction of the Unity fell into the hands of a Provisional Board of the most prominent leaders at Herrnhut. Mr. Addison gives an interesting account of the use of the lot, and of the relation of the *Unitas Fratrum* to the Church of England. The appendix on the La Trobe-Loretz correspondence has much to do with Wesley's ordinations and the position of Dr. Coke.

St. John of the Cross. By S. Allison Peers. (Cambridge University Press. 2s. 6d.)

The Rede Lecture for 1932 has fallen fitly into the hands of the Professor of Spanish in the University of Liverpool. Footnotes refer to the lecturer's account of St. John in his *Studies of the Spanish Mystics*. St. John has recently acquired something akin to popularity as poet, ascetic and mystic. He was a native of Castile, the son of a poor widow, who took the Carmelite habit at Medina in 1563, and studied at the University of Salamanca. As a young priest of twenty-five he met Teresa, who secured his help in her campaign for the reform of the religious houses of her Order. St. John rigorously carried out the ideal of Asceticism and for nearly ten years the Reform prospered; then the opponents of reform shut him up in a dark cell in Toledo for over eight months where he was starved continuously and scourged daily. Deliverance came at last, and for a time he ruled

the central house of the Reform at Segovia. Then followed days of persecution till he died on December 14, 1591. As an ascetic his golden rule is 'Live in the world as though there were in it but God and thy soul.' God is everything, all creation, by comparison, is nothing. The mystic has fallen in love with God, and seeks in this life to attain to Him. That is the secret of 'the little serge-clad Castilian friar with the frail body and the mighty heart.'

A Manual of Buddhism. By Mrs. Rhys Davids. (Sheldon Press. 7s. 6d.)

Mrs. Davids' Manual is intended for advanced students, and is a successor to the classic Manual which her late husband wrote in 1878 and has been reprinted twenty-three times. He put aside much as mere myth which his wife regards as true. She endorses the estimate of Edmond Holmes: 'Buddha's message to man is an appeal to him to find his true self with all that this can give him.' She herself views Buddhism historically as a great world-religion. Buddha brought men a sense of 'a More in man's nature, life, destiny.' An ardent will to bring light to his kith and kin moved Gotama to leave his home. Mrs. Davids sets him in his true frame, the religious teaching of the India of his day, shows what he and his first helpers taught, and describes the life and death of the first missionaries. Buddha's 'faith was in the very man, as distinct from body or mind, as seeking and finding his salvation in growth, in becoming ever a More, so only he lives according to dharma-monition. Herein for him was "God." And as to "soul," this man-in-the-becoming was "soul." The book is a valuable contribution to a true estimate of a great world-religion.

So this is Poland. By F. W. von Oertzen. Translated by R. T. Clark. (Allen & Unwin. 10s. 6d.)

The writer is only thirty-four, but he fought in the Russo-Polish War and has increased the knowledge of Poland which he then gained by much subsequent study and by travel as a journalist in all parts of the country. He is regarded as one of the best informed German writers on Poland. He describes the war of 1920 when Warsaw was saved by a miracle and the Russian retreat was almost as swift as the advance had been. Pilsudski was acclaimed as the saviour of his fatherland, but the Peace of Riga, which was exulted in as the climax of the miracle on The Vistula can only be maintained by force of arms. 'If Poland wishes to maintain her eastern frontiers she must remain armed to the teeth.' The course of events in Lithuania and Pilsudski's part in the history are clearly brought out. The account of the reign of terror which Poland waged against the five million Ukrainians in 1930 makes a horrible story. The seed of hatred is bound some day to yield a terrible harvest. 'In Warsaw they know this and are afraid. But it is too late.' If the iron fetters under which the Western

Ukraine is compelled to live were relaxed for a moment the country would be lost to Poland. Pilsudski and his adherents have absolute power. He is still first and foremost an enemy of Russia, but the question of the relations between Poland and Germany cannot be pushed aside, for until that is settled 'there can be for Germany no peaceful development which may enable her to pass from the humiliations of the present time to a better future.' There is another side to Poland which this book does not show. The country has suffered much and is now set on maintaining its national independence. That is no excuse for the outrages here described, but the new generation is facing its difficulties with courage and has many features of industry and self-reliance which promise well for the future.

The Methodist Church: Its Origin, Divisions, and Reunion.
(Epworth Press. 2s. 6d.)

This book is a marvel of cheapness and still more of condensed and reliable information. It gives the history of the three Methodist bodies now happily united and shows the causes that led to separation and the way in which reunion has been carried out. Dr. A. W. Harrison writes on Eighteenth Century Methodism and Wesleyan Methodism in a masterly way. Mr. B. Aquila Barber tells the story of Primitive Methodism, paying tribute not only to the founders but to Dr. Guttery, Sir W. P. Hartley, and Dr. Peake, who laboured to bring about the Union which they did not live to see. The United Methodist Church is well represented by Mr. G. G. Hornby, and there is an interesting account of two smaller Methodist Churches not yet included in the Union. Foreign Missions and Education have special chapters to themselves. It is a book which every Methodist needs to study, and it is as pleasant to read as it is rich in information.

Early Astronomy: and Cosmology: A Reconstruction of the Earliest Cosmic System. By C. P. S. Menon, B.A., M.Sc., F.R.A.S. With a Foreword by Professor L. N. G. Filon, D.Sc., F.R.S. (Allen & Unwin. 10s.)

The main interest of this book for readers of this Journal will be its elucidations of some scriptural references to cosmology in general and the shape of the earth in particular. Concerning its survey of ancient records illustrating the oldest and the most fundamental of the sciences, there can be no question that the author has opened up vast realms of information; the particular theory he sets forth in the light of that survey will in all probability be carefully examined and finally appraised by his fellow scientists. He argues that the earliest cosmology was governed by the conception that 'the Universe was founded on a square base,' and that all the references in ancient literature concerning the world and the celestial phenomena fit in with this theory. Later the square gave way to the circle, and finally collapsed in face of such a cosmology as that of Aristotle. It is of

interest that the Vedic literature gives evidence of attempts to harmonise the new theory with the old—the like conflict of revelation with science that more recent days have witnessed in consequence of further astronomical discoveries. The practice of Indian astrologers, who for the purpose of their calculations and predictions still use a peculiar arrangement of the square, inspired the researches leading up to this theory. It is claimed that, in addition to giving coherence to ideas gathered from many sources, it has mathematical support, justifying the Pythagorean doctrine that 'numbers rule the Universe.' Diagrams and illustrations make it possible to follow the author's exposition more easily.

J. C. MANTRIPP.

William Wilberforce. A Champion of Freedom. By Wilfred J. Jenkins. (Epworth Press. 2s. 6d.) It is a hundred years next July since Wilberforce left the scene of his great crusade. He is a true Christian hero and every step of his life stands out in this valuable little biography. Methodism had a large share in his training, and no one honoured him more than John and Charles Wesley. He had a sore fight with not a few reverses and disappointments but he bore himself bravely from first to last and won his victory. This great story is admirably told. *The Bad Abbott of Evesham and other Mediaeval Studies.* By H. P. Palmer, M.A. (Oxford: Blackwell. 4s. 6d.) One of the eight studies in this volume appeared in the *London Quarterly* in April, 1931, and the rest have been read with pleasure in the *Nineteenth Century*, the *Contemporary* and other reviews. They are an important contribution to an understanding of mediaeval life. Mr. Palmer spares no pains in his researches, and he has an easy and graceful style which makes it a pleasure to read his book. The studies are largely monastic, but the Jew in England, and the Tragedy of Reginald Pecock, open up many sides of our national life. It is a book which will not only appeal to students but to all who wish to understand our ecclesiastical history. *A Fortune to Share*, by Yash Young, (Allen & Unwin, 2s.), is a strong plea for hope and courage in business life. Mr. Young describes the way in which he conquered fear and set himself to help others. Success has crowned his work since he adopted his new methods. He gave up drinking and smoking and faced life in a new spirit. It is a story which will give stimulus to many who are struggling with difficulties, and it has a true religious ring about it.

GENERAL

Some Secrets of Style. By Henry Bett, M.A. (Allen & Unwin. 7s. 6d.)

Few men have a better right to be heard on this subject than Professor Bett, for he is a master in the art. He points out three principal factors which must be taken into account. The beauty of the sound of a word is affected by the sound of the words associated with it. Its position in a sentence also has a real bearing on the effectiveness of a word. This is well brought out in the chapter on Sound and Harmony. Then the 'Meaning and Selection' of words is considered. The good writer must choose out of several thousand words the best at each point. 'Derivation and History' studies the processes of adoption and adaptation which are always going on in a language. The importance of 'Position and Emphasis,' 'Movement and Rythm,' 'Quality and Description' are brought out with many apt quotations from the masters. Mr. Bett closes his suggestive study with words that bring out the fascination of style. 'We have a rich heritage in our English language and our English literature, and it is surely worth while that we should make some endeavour to understand why, in the expression of the very same truth, one particular sequence of English words may be utterly commonplace, while another has a strange force and a haunting beauty that enshrine it imperishably in the memory of man.'

Leisure in the Modern World. By C. Delisle Burns. (Allen & Unwin. 8s. 6d.)

This book deals with a subject of growing significance for our own times. It is based on a series of broadcast talks given from Glasgow and London in 1932. Manual and clerical workers have more spare time and energy than they had fifty years ago, and have greater variety of ways of spending time. The expenditure of public funds on facilities for recreation may be a first sign of returning civilization. Changes in food and clothing have led men and women to live in new ways and to make experiments in ways of living and their attitude to others. The home is changing its relations to the outside world and to its own members. The motor-car has set the world on the move; cinema and radio are bridging the traditional gaps between distinct groups of people. Leisure is a means of escape from the defects of life. In fact, we are passing through a time of gradual change. There is equality in the use of leisure for women and men: play is no longer regarded as waste of time for children. Youth is eager to have its share in establishing a new community. Leisure such as we have to-day never existed before, and it may be the builder of new men and women. A great civilization is now being born, and public policy and private enterprise are called on to see that leisure is used to

explore new fields of living. Mr. Burns makes one feel that leisure is one of the vital problems of the time.

Messrs. Ernest Benn laid all lovers of poetry under obligation by their *Augustan Books of Poetry*. To get a really choice and characteristic selection of the masters of the art, from Spenser, Skelton, Donne and Herbert, Byron, Scott, Keats, Shelley and Emily Brontë down to the singing birds of our own time, for sixpence a volume was a real boon. Two poets have been the editors—Edward Thompson for the first series, and Humbert Wolfe for the second. A few facts or a brief account of the poets add to the interest one feels in the selections. The type is specially clear and the paper good. Now the old friends appear in a new bound form which increases the pleasure with which one handles the dark red volumes. Each has thirty-two pages, including the covers. Rupert Brooke and Robert Bridges lay their gems at our feet; Rabindranath Tagore is of the company; America is represented by Walt Whitman, Poe, Emerson, Bret Harte and others. There is a Christmas Anthology, a Religious Anthology, a Nursery Anthology, and Nursery Rhymes; poems from the Chinese, Persian, Greek, Latin, Irish, German and French; translations from Dante by Laurence Binyon, Christmas Carols, Epitaphs. It is certainly a catholic selection, but no one has a place in it which has not been well-earned.

The Land of Only If. Valley and Visions. By Harry Webb Farrington. (New York: Farrington Memorial Association. \$3 the set.)

Dr. Parkes Cadman says that Henry Webb Farrington 'lived to do a splendid work for his nation and for others beyond its bounds.' These two volumes of his poems have been issued by the Memorial Association and arranged by his widow, associate professor of English at Hunter College, New York. The first is a complete edition of his poems for children, and is dedicated to the children of America, over three million of whom he addressed in the assemblies of public schools; the second contains his poems for adults, and is dedicated to Syracuse and Harvard Universities and the Boston University School of Theology, 'the cherished Alma Maters of H.W.F.' The two frontispiece portraits which show him in uniform and in civilian dress give a real vision of a man who endeared himself to all who saw him. He went far and wide to visit public schools, but refused to take a penny for his expenses. 'In his dramatic way he has swayed thousands of boys and girls in the most lawless districts of the east side of New York City.' His verse had the charm of his own personality, 'rich, warm, magnetic, virile, quick-witted, imaginative, scintillating with a rollicking sense of humour,' and behind it lay 'a stern sense of reality, persistence, truth, courage, right. He was the poet of childhood. He never forgot his dreams, and he never lost his faith.' He died on October 25, 1930. Bishop McConnell says 'some of the poems put whole volumes of vital doctrine into a few swift phrases, and they

also show the temper out of which sound doctrine arises. I am sure that there are phases of religious understanding in Farrington which devout minds will never willingly let die.' The poem on John Wesley is a fragrant epitome of the life of England's evangelist. The verses for Pentecost catch the spirit of the great Christian birthday. 'The Boyhood of Jesus' has real charm. It is work that will not cease to give pleasure and spiritual uplift wherever it goes.

The Six Ways of Knowing: A Critical Study of the Vedānta Theory of Knowledge. By D. M. Datta, M.A., Ph.D. (Allen & Unwin. 15s.)

Such a book as this gives evidence that Indian philosophers are no longer content to accept judgements passed upon Eastern methods of approach to reality by those brought up in the Western tradition. Mr. Datta believes that as in science a common world of thought has been achieved so something of the same order can be accomplished in philosophy. For this purpose 'what is best in every system, Eastern or Western, modern or ancient, requires to be gathered and added to the common stock.' His contribution has to do only with a special branch of philosophy—that of epistemological theory. Those who essay to master the intricacies of this subject will not have an easy task, but the discipline necessary for reading his book will be well repaid. Kipling has been quoted again and again to the effect that East and West cannot meet, although he never accepted so extravagant a proposition. In Philosophy East and West must meet and mingle if the path to reality is to be pursued with any satisfaction. Whether absolute reality can be reached without submission to authority is another matter. On this subject the author of this book has some interesting things to say. Mr. Datta writes excellent English. The profuse use of strange terms that are necessary for his purpose is wonderfully managed. His knowledge of Western, especially English, philosophy is evident, though this is not flourished before the reader. In some instances he is able to show that modern theories—Professor S. Alexander's use of space-time, for instance—are anticipated by the Advaitins.

The immediate purpose of this book is 'to formulate in terms of Western Philosophy some important epistemological doctrines of Advaita-Vedānta, and to show . . . that they constitute when rightly understood valuable contributions to the Philosophy of the world.' It proceeds by an examination of the sources of knowledge. In addition those recognized by Western philosophers—Perception and Inference—various Indian schools of thought admit other ways of knowing. The Advaitans admit six—Perception, Comparison, Non-Cognition, Inference, Postulation, and Testimony. All these are discussed. Knowledge is used in the sense of *pramā*, 'a cognition that is true, uncontradicted or unfalsified'; and not *jñāna*, which stands for 'cognition irrespective of the question of truth and falsehood.' In dealing with perception, a protest is made against theories of modern materialism that minimize the facts of consciousness.

It is true that 'others can know more accurately about our hidden desires through the study of our behaviour than we ourselves can through introspection.' Neither does evolution warrant the assumption 'that the earliest stage should exhaustively explain all that appears at any later stage.' The endeavour to show how the knowledge of non-existence comes by an independent and ultimate method, that of non-perception, reveals the subtlety of Eastern thought. The section on Testimony is of peculiar interest. The Advaitans asserted testimony as an ultimate source of knowledge in order to uphold the authority of their scriptures, the Vedas in particular. Some very modern problems of philosophy come up for discussion here. There is a protest against grammatical tyranny. Words, it is claimed, should give expression to truth as it is known and not surrender their freedom to rules of grammar. The validity of authority as a source of truth is maintained; otherwise philosophy in its search for absolute reality is frustrated by the law of infinite regress.

J. C. MANTRIPP.

What we put in Prison and in Preventive and Rescue Homes.

By G. W. Pailthorpe, M.D. (Williams & Norgate. 5s.)

This is the work of a highly trained medical woman who served for six months under Dr. Hamblin Smith in H.M. Prison, Birmingham, and then was allowed by the Home Office to transfer her attention to the women in Holloway Prison. She afterwards extended her work to certain reformatory institutions. She gives detailed study of twenty case-records prefacing them by a study of the penal system which has gradually become increasingly complex. Organized society is in no position to judge till it seeks 'to understand the play-motive, or the fantasy-motive, or the unconscious-motive, behind a great deal of what is legally known as "crime."' Dr. Pailthorpe gradually found it best to confine herself to observations alone, except in one or two cases where she desired to render immediate help. Ninety-three per cent. of the prisoners she examined were 'in some form or another, psycho-pathic either by psychological arrest in development, or through maladjustment and mental conflict, or through incipient psychoses.' The remaining seven per cent. had come into prison through some accidental occurrence or through ignorance of the law. She urges that offenders should not be treated as malefactors but as sick persons. Segregation is necessary for some, and in some cases it must be permanent to prevent them from being a scourge to society. Dr. Pailthorpe wants to see 'the *potentially good* material salvaged.' Scientific investigation and treatment are essential as the careful research undertaken by Dr. Pailthorpe clearly shows.

The Unconscious in Life and Art : Essays of a Psycho-Analyst.

By S. Herbert, M.D., M.R.C.S., L.R.C.P. (Allen & Unwin. 6s.)

Dr. Herbert is an exponent of the Freudian theory of the libidinous impulse as the true explanation of human life and behaviour. Of

Freud he writes: 'He has been able to show how the lower unconscious impulses interact with the higher tendencies of the human mind. . . . What Darwin did in the biological sphere Freud achieved for psychology.' The essays collected here have to do with the application of the theory and not with the theory itself. They deal with many matters of everyday interest. The opening chapter sets forth the relations of Reason and Unreason, showing how the human inheritance from the beast—'a pool of impulses, passions, and feelings which surge up and aim at obtaining gratification in the most direct manner possible'—can be overcome by the methods of sublimation and reaction formation. Even the highest attainments of life, in art, politics, and religion, are won by purifying and elevating 'our unconscious primitive impulses to a higher, more spiritual plane.' For Nature is a whole and is never prodigal, with her means of creation, never discarding these but shaping them to new uses. In succeeding chapters the theory is illustrated in its applications to Sex, Married Life, Self and Society, Conscience, Symbolism, Phantasy and Thought, and the Romantic Spirit. The attempt to bring life in its wholeness into subjection to psychological theory is pursued with boldness. But there is confessed failure in discovering why there remains a difference between man and beast. While, in the matter of the genesis of conscience, the account of the psycho-analyst is claimed as being the most comprehensive it leaves the problem unsolved. 'It solves the origin of conscience *ab initio* just as little as biology is able to solve the riddle of the origin of life or that of consciousness.' As for religion and science, these 'must be and must ever remain irreconcilable.' This because to the scientist reality attaches itself to the material world, to the religionist reality has its essence in soul or spirit. A thorough-going application of the theory set forth here would rule out God, or would include Him in a materialistic universe. Yet those who are on the track of truth will do well to consider and endeavour to understand the theory of which some applications are so attractively set forth in this book.

J. C. MANTRIPP.

Problems of Peace. (Allen & Unwin. 8s. 6d.)

This sixth series of the Lectures, delivered in August, 1931, by H. J. Laski, A. E. Zimmern and other well-known students of world events, at the Geneva Institute of International Relations is a mine of information in readable form. Every one of the 283 pages can be read with both interest and profit. The shorter of the twelve contributions are marvels of clever compression and, indeed, clarity and interest is secured throughout the whole series. The one contribution which might appear involved to a foreigner, that of E. J. Phelan on 'The British Empire and the World Community,' grips our attention by the intimate nature of the subject. R. Sherwood Eddy on 'Russia and the World Community' gives both sides splendidly. We wish that George A. Johnston, in his most useful survey of 'Labour and the World Community,' had explained what he meant by the term 'Christian Trade Unions' (p. 181), but otherwise the whole of the

lectures are remarkable for complete lucidity. Readers will be agreeably surprised to find under a title like 'International Financial Relations' a lecture by Dr. Paul Leverkuehn that is fascinating and free from any touch of heaviness. Indeed, all the contributors, by presenting an abundance of concrete facts which are new and interesting to the average man, have succeeded in avoiding the dullness which speedily overtakes a subject when dealt with in a purely abstract manner. Moreover, the interaction of events is so demonstrated, that one finds oneself studying world affairs as one's personal concern. Paul H. Douglas, Professor of Economics in the University of Chicago, is suggestive on 'World Unemployment and its Reduction through International Co-operation,' and altogether we can cordially recommend this collection as valuable in many parts to the expert, and valuable throughout to the average man of intelligence who wishes to think and speak with wisdom on current events, and to have fellowship with those who face the present situation with hope and with constructive ability. Workers for the League of Nations Union will find much inspiration and guidance therein.

W. R. CHAPMAN.

Real Human Needs: Religion, Sex, and Money in the Light of Modern Thought. By R. Macnair, M.B., Ch.B.
(Williams & Norgate. 10s. 6d.)

All that is set forth in this book could have been more effectively said in fewer words. And that many of the profuse quotations are given with no indication of their source is irritating. The author brings a railing accusation against modern civilization, and more especially against Christian civilization as represented by the organized Churches. Perhaps the essence of his message is contained here: 'Life is a paradox. The more experience we accumulate about human nature the more bewilderingly confused become our ideas about life in general.' He is sure that the times are out of joint. He has little to offer in way of remedy. As regards man's primary needs—he dismisses historical Christianity as a satisfactory religion—it is assumed as very probable that no such person as Jesus ever lived; for the purpose of sex-expression he lightly commends the use of anti-conceptual measures not merely for birth control in marriage but generally; as for the use of money, the present system of economics is denounced, but socialism is impossible, 'we must not allow mawkish sentiment and soft-heartedness to destroy the whole economic basis of society.' He hails H. G. Wells, Bernard Shaw, and Bertrand Russell as prophets of a new order, but can see no sign of a pioneer who will lead society into the promised land. 'Great poets, preachers, philosophers and prophets are scarce to-day, not because they are not being born, but because no one wants them.' A programme for life is announced: 'Be just in relation to yourself. Be merciful in relation to others. Be humble in relation to your God.' This is sound

ethics. It is part of the programme of Christianity, but then Christianity puts more into its contents than does Mr. Macnair, and goes further.

J. C. MANTRIPP.

Institutional Revenue: A Study of the Influence of Social Institutions on the Distribution of Wealth. By H. D. Dickinson, M.A. (Williams & Norgate. 10s. 6d.)

The careful and analytical pages of this book are written with much self-control. We are interested, painfully interested, to-day in what is not perhaps a dismal science, but is concerned with what are now very dismal things. The distribution of wealth, the control of credit, the movements of currency, the mastery of unemployment, baffle us all. Who will show us any good? Mr. Dickinson believes that he can; but he is almost too modest to tell us so. He has a theory to propound. We cannot understand any of these bewildering problems, least of all that of income (the most pressing of them), unless we remember that 'all income is institutional in the sense that it is only through social institutions that any income at all can be either produced or enjoyed.' Thus, current economic theory must be 'criticized by the light thrown by economic history on the validity of its assumptions.' Not that the book is an attempt at such history. There is hardly a historical reference in it. But the leading economic categories and conceptions are considered in order, and dissected, with a view to showing that in each case we are not dealing with the economic man—not quite mythical even yet; but with one whose activities and ventures are all conditioned by the family, the State, the law, public opinion and tradition, and even religion. He would combine Jevons and Marshall with Böhm-Bawerk and Menger. Thus, the division of forms of income into basic earnings, personal rent and institutional revenue is more important than the traditional division into wages, profits, interest and rent. What follows from the introduction of this new factor? The author does little more than hint, though he can see a great monopoly in progress which many people would call a well-developed socialism; and he finds changes going on which will tend further to diminish inequality. He points out that labour is far from being the sole source, however, of value; and the whole book shows the futility of talking about the 'iron' or 'brazen' laws of rent, or of anything else. A very detailed summary of the argument is appended (28 pages), and a full bibliography and an equally full index.

Rule and End in Morals. By John H. Muirhead, M.A., LL.D. (Oxford University Press. 3s. 6d.)

Professor Muirhead's volume is intended as a comment on the informal symposium which some of his younger Oxford contemporaries have recently been conducting among themselves on the idea of Right in Morals. He has a growing sense of the magnitude of the issue at stake,

which is none other than the possibility of making any general statements as to what makes life worth living and so of having anything that can rightly be called a Moral Philosophy. His first chapter on The Principle of Idealistic Ethics brings out Plato's view of man as a being of instincts and desires for temporal things and an intelligence or soul to which they appeal. 'The Anti-Idealist Reaction: The New Utilitarianism' is then considered with special reference to G. E. Moore's *Principia Ethica*. Professor Prichard's article 'Does Moral Philosophy rest on a Mistake?' and the discussion to which it gave rise are then examined in a way that students will find illuminating. A final chapter directs attention, gathering up what is valuable in the several contentions under review. He is suspicious of the distinction between moral and non-moral values. 'The good life to be really good must draw its sustenance from devotion to something else than the goodness of the agent himself.' The idea of the Right and the Good may be regarded 'as co-ordinates by which the form of the good life may be plotted out and at least partly computed, and as together forming the Frame of Reference within which it has to be lived by each of us.'

The Principal Cause of Unemployment. By Denis Wellesley Maxwell. (Williams & Norgate. 7s. 6d.)

A Material Millennium is described by the author of this book, and it is portrayed with all the enthusiasm of a full grown youth. He expresses the hope that 'to those engaged in industry and trade it will explain that industrial work can be a quiet certainty instead of being a painful struggle or a cruel gamble; to some it will show that drabness and poverty are avoidable; to all it will demonstrate that prosperity for all reasonably efficient people, all at the same time, is possible without robbery of the rich by the poor, or vice versa.' The whole work is an indictment against our present monetary system. He objects to 'privately created money,' to the power and practice of the banks in putting annually into circulation and taking out again 'probably not less than three thousand million pounds.' Because of this custom we had in September, 1931, 'eight hundred miles of unemployed' measured at 18 inches per person. 'The main cause of trouble is a hopelessly incorrect money system.' 'Thousands of millions of money are created and uncreated every year in the British Isles.' 'The use of privately created money by firms or individuals, ought to be rigorously forbidden.' 'In these circumstances lies the principal cause of unemployment, because, alternately, there is too much money and too little money.' 'I hope to prove,' says the writer, 'that the simple remedy for the misfortunes which beset industry can be given in three words—use genuine money.' What he suggests is that 'national money' should take the place of 'bank money' or 'bank currency.' 'What is advocated here is that there shall be no privately created money, that no money other than national money shall be used within national boundaries, and that the supply of national money shall be regulated by a national board.' 'With a

correct system the amount of money would be increased or reduced by a properly constituted authority in proportion as the quantity of commodities for sale was increased or reduced.' Frankly I cannot accept all his assumptions and conclusions therefrom. In my opinion the banks do not create all the currency that he contends they do. When a loan is advanced by any bank, it is usually given on a security which could be sold in the open market and could thereby put into circulation currency that might be in the same bank or momentarily latent. I agree that a national board would be a good thing. The power of the banks is far too great, remembering that their directors are primarily responsible to private shareholders. Another thing, the simple quantity theory of money does not work so simply as the writer seems to assume. I can scarcely believe that the adoption of national money is going to solve finally our unemployment, remembering the former is essentially a national expedient and the latter is an international complication. There is no guarantee that every nation would accept the writer's remedy—national money—and even if each in turn did accept it, there is no certainty that they would co-operate. Co-operation is necessary in order to get a final solution of the problem. Even if one finds it difficult to accept the utopia so optimistically described by the author, nevertheless the work will cause a profound searching of heart and mind. His idea of a Money Board ought to find acceptance among a large body of thinking people.

R. F. WEARMOUTH.

Preparation for Marriage: A Handbook prepared by a Special Committee on behalf of the British Social Hygiene Council.
With a Foreword by the Bishop of Liverpool. Edited
by Kenneth Walker, F.R.C.S. (Cape. 5s.)

Perhaps it was inevitable that this book should be written. If its use could be restricted to those for whom it is intended it might serve a useful purpose. The pronouncements of the recent Lambeth Conference on this subject have prompted its production. Originally planned as a symposium, the separate essays revealed lack of cohesion and aloofness from real human interests. The editor, therefore, made use of this material and has endeavoured to fuse it into a whole, so that it may be useful to those who are called upon to give advice on problems in which the sex element predominates. The panel of contributors and advisers inspires confidence concerning this attempt to use scientific fact in the service of religion, while the Bishop of Liverpool commends it as having value not only for those who are called upon to give advice but also for those in need of advice. The tendency to regard young people to-day as immersed in sex-worries is sometimes carried too far. There is danger of regarding marriage as a state in which happiness is rare. This view is combated, and it will be well for those who believe that teaching of the character given here is necessary to-day to remember that the sexually sick

and unhappy are not normal people. Many who seek spiritual help in such circumstances need medical advice even more urgently.

J. C. MANTRIPP.

Words and Names. By Ernest Weekley, M.A. (John Murray. 5s.)

This is a promised sequel to Professor Weekley's earlier books, and represents selections from his rich store of matter. He has given attention to Biblical and mythological allusions because the post-war generation knows little of the Bible and nothing of the Ancient World, so that the commonplace allusions of the nineteenth century are on the way to become recondite mysteries. He begins with words and names, and passes to such themes as The Punning Instinct, to Gadgets, Boycott & Co., Shakespeare and Wagstaff. The charm of the book lies in the way that it leads through a realm in which we all live and adds new interest to things which are of daily concern. This comes out well in the chapter on 'Mugs and Jugs,' with Mr. Varden's 'Toby' in *Barnaby Rudge*, the demijohn, puncheon and hogsh-head. 'On Calling Names' tells how Mrs. Wright counted about 1,500 words in the English Dialect Dictionary meaning to give a person a thrashing, 1,500 ways of telling him he is a fool and 1,050 terms for a slattern. What a world lies ambushed there! We are glad to have a few pages on surnames, and hope Professor Weekley will not be long in giving us another volume, for each is in itself a happy education.

Lament for Adonis. Edward Thompson. (Benn. 7s. 6d.)

This story has poignant personal experience behind it, and it pulls sharply at one's heart-strings. The two American girls serving in the Relief Force find themselves in Jerusalem and make friends with two British officers who have to shake them free from many an American prejudice about the war and the men who had made the great venture. The girls are slow to learn, but they come out into the light at last. Cynthia has a crushing blow in the war; Valerie comes to her kingdom after a long struggle. The human interest is keen and the story of Allenby's victories is a background painted as only an eye-witness, a poet, and a man of feeling could paint it. The nature scenes are real pictures and the wonderful cricket match makes one as excited as the orate fellows who forgot their tragedies in their lively game. It is a story of real beauty and unflagging interest.

The Story of San Michele. By Axel Munthe. (John Murray. 7s. 6d.) The success of this volume has been so extraordinary that in three years thirty reprints have been called for and in September, when this cheap edition appeared it needed three reprints to satisfy the demand in that one month. No one can wonder at such popularity as he turns over the pages. The doctor admits us into the daily scenes of his practice, allows us to share his exciting experiences, and takes us into professional circles where we watch the tragedies

and triumphs of the healing art. Paris and Rome are the two chief centres of the doctor's life, but we get some weeks among Lapps and Swedes; watch the horrors of the cholera in Naples and the earthquake in Messina. The doctor's excavations and the building of his house at Capri have their own adventures and the meditations on life and death are of vivid interest. The dramatic power of the volume is as striking as the record itself is enthralling.—*The Fortress*. A novel by Hugh Walpole. (Macmillan & Co. 10s. 6d.) In this third volume of the Herries Series Judith Paris is immersed in her war with Sir Walter, the over-bearing tyrant whose ambition is to gather all the Herries glories around himself. He makes a sad blunder when he builds the Fortress to over-awe Jennifer and her children. Judith is their champion, and wins a great triumph, not least when Sir Walter, who had always paid homage to her courage, becomes her friend and appears with his present on her hundredth birthday. The fortunes of the family are somewhat bewildering, but they keep their individuality and we never lack adventure and surprise. Mr. Walpole weaves in many excitements of the time, such as the opening of the Great Exhibition and the desperate fight between Sayers and Heenan. Hartley Coleridge and Harriet Martineau appear on the scene, which shifts from the Lake District to London, and has a whole gallery of portraits on which one never tires of looking. Mr. Walpole makes us pay tribute to hundreds of thousands of elderly women whose lives contain 'sufficient courage, unselfishness and loving devotion to fill a Calendar of Saints.' The charm of Cumberland broods over the book. Here is one sentence: 'In October this country is often a fantastic dream, and on this special morning the fragment of the world contained by the sky, the hills, and the water was a glory.' This volume is rich in every kind of interest, and we can already see the younger generation who are to fill the fourth volume and whose fortunes begin to awake our interest and wonder.

Magnificent Obsession. By Lloyd C. Douglas. (Allen & Unwin. 3s. 6d.) This novel went into twelve impressions in America in thirteen months. It has two heroes, both brain surgeons. Bobby Merrick would have been drowned but for Dr. Hudson's inhalator, Hudson himself lost his life because it was lent for saving Bobby. Surgery naturally has a great role to play in the story, and so has religion. But love is king, and comes royally to his own after long patience and many adventures in America and in Italy. The old surgeon's diary in code plays a striking part in the story, and Bobby Merrick puts its Gospel of faith and unselfishness to noble use. He certainly deserves the rare happiness that comes to him at last.—*Son of Dust*. By H. F. M. Prescott. (Constable & Co. 7s. 6d.) Miss Prescott has gained a high reputation by her two previous stories—*The Unhurrying Chase* and *The Last Flight*. The scene of both is laid in the Middle Ages—*Son of Dust* belongs to the time of William the Conqueror, who is one of the principal characters of the story. But the Geroyrs have the chief place on the canvas. Fulcon has a stormy life, torn

between fear of God and love of Alde who is married to a man she does not care for and falls in love with Fulcon as soon as she sees him. Fulcon almost becomes a monk for 'The flesh—it's all foul. It's all sin.' But the monastery cannot hold him, and through excommunication, poverty, wandering and peril he holds fast his love and learns at last that God Himself smiles on it. As his brother Robert says when he advises him to marry: "'There is a great kindness and care.'" He shut his mouth hard. Then,—"'very great,'" he said.' The whole book illustrates that saying in a way that brings out the fierce lust, the fierce hate, and the passionate devotion of the times. As literary art it is perfect.—*Valiant Dust*. By Percival C. Wren. (Murray. 7s. 6d.) This is a striking addition to Mr. Wren's *Foreign Legion Series*. There is no pause in the adventures, the perils and the hair-breadth escapes and Otho and his friends are a glorious set of *légionnaires*. The English girl who has made such a desperate mistake in her marriage goes through some trying experiences in Melazzen, but she comes out well and a bright life is before her. The Kaid and his son are a pair of monsters, and treachery, intrigue, secret service fill the story full from first to last of excitement and desperate encounters. It is certainly one of the most thrilling in the *Foreign Legion Series*.—*Queer Street*. By Edward Shanks. (Macmillan & Co. 10s. 6d.) Mr. Shanks has recently been devoting himself to poetry and to Essays on Literature, and it is some years since he wrote a novel. Now he escorts us into Bohemia where the night-club gathers men with an extraordinary capacity for drink and little moral sense. One of the prominent figures in the club is a company promoter who finds his way into penal servitude. He meets his fate bravely but his daughter, who has been brought up in luxury, has a hard fight to wage. She finds friends in the most interesting pair in the book, Harry and Huffy Tellus, whose good fortune brings happiness to their friends as well as themselves. Their strange house-warming comes as a relief after nights spent among the wild and unwholesome company of the night-club.

Alexandrine Teaching on the Universe. By R. B. Tollinton, D.D., D.Litt. (Allen & Unwin. 5s.)

Dr. R. B. Tollinton (whose death was recently announced) was widely known as a learned and sympathetic student of Alexandrian thought. He gave us his *magnum opus* in the two volumes (1914) on Clement of Alexandria. The present book consists of four lectures delivered in Cambridge in 1931, a fact which explains the popular character of the treatment and justifies the absence of documentation. Alexandria has made a rich contribution to human thought, and in the light of modern interest in views of the universe it is helpful to know how Alexandrian thinkers, such as Philo, Clement, Origen, and Plotinus conceived of the matter. Dr. Tollinton has wisely set some limits of date (from the first century B.C. to the third A.D.). The first lecture traces the idea of the Divine Transcendence and leads on naturally to a discussion of Mediation. The views held concerning

the universe proper and man's place therein are examined in lectures three and four. It must suffice here to say that, throughout, the treatment is interesting and lucid. To read these informing pages is to realize anew the merits—and demerits—of Alexandrian thought. There are some striking *obiter dicta*, e.g. 'the historian rarely appeared in Alexandria.' We note the needful plea on pp. 40-41 for anthropomorphic conceptions of God as the ground of belief in His love and Fatherhood. The book is to be heartily welcomed as an authoritative discussion of an interesting subject.

H. G. MEECHAM.

The Revolt of the Masses. By Ortega Y Gasset. (Allen & Unwin. 8s. 6d.)

This book is an anonymous translation from a Spanish original. That fact may account in part for a measure of difficulty we have felt in following the argument. The author, who is Professor of Metaphysics in the University of Madrid, is a thinker of considerable repute and influence. His central thesis in this essay seems to be that a new species, the mass-man, emerged in nineteenth-century civilization and now seeks to dominate public life. The accession of the masses to social power is, in the author's view, the most formidable fact of our time. This type is of sinister significance in that he claims the right not to be reasonable, and 'shows himself resolved to impose his opinions.' He is in arms against the authority of the select few. The mass-man, however, is unqualified to direct society, since he is not interested in the principles of civilization. Bolshevism and Fascism in which this type appears, come in for some hard knocks. They are anachronisms, 'mere primitivism.' The author subjects the mass-man to careful dissection mainly by analysing his attitude towards the civilization which he has inherited. It is somewhat dismal to be told that there were probably in the Ancient World not more than two really clear heads, Themistocles and Caesar. And they were politicians! There is a seasonable word about the 'new morality.' People who talk of such 'are merely committing a new immorality and looking for a way of introducing contraband goods.' Whatever be the measure of agreement the book may win, its searching study of the apparent decadence of modern Europe and the gravity of the present situation will command attention.

H. G. MEECHAM.

A Dog and his Master. By Coulson Kernahan. (Epworth Press. 2s. 6d.) There is a charm about this dog, and Stephen Phillips felt it almost as much as his own master. The poet talked to him like a friend and Shanny talked back with eyes that had soul in them. The Aberdeen terrier is certainly a dog to know, and his likes and dislikes make very pleasant reading. Nor are practical hints lacking that will help to keep the family pet in prime condition. The whole dog-world will feel its debt to the lady who discovered Shanny and turned the dejected little fellow into a friend and worshipper.—Mr. Kernahan

also writes *The Sunlight in the Room*. (Epworth Press. 2s. 6d.) These are Nature Stories and fancies by one who holds that 'Man's lost Paradise is not all lost as long as flowers make a Paradise of one glade or garden on earth.' We share that feeling as Mr. Kernahan moves about among his fox-gloves, listens to the song of nightingale and thrush, and gives the birds their winter breakfast. It is dainty writing with music and soul in it, and its spirit will steal over all who turn over its bright pages.—*Faith Healing*. By A. Clarke Begg, M.D. (Longmans & Co. 2s. 6d.) This is the best book we have seen on a subject which needs skilful handling. The writer is a medical man who is also an earnest Christian. He gives an interesting account of the defensive mechanism of the body and carefully weighs the claims of psycho-analysis. The scope for faith healing lies predominantly in the realm of functional nervous diseases. Some strange incidents of malingering and hysteria are given; the limitations of faith healing are shown, and the risks of spiritual healing of physical disease are clearly brought out. The real function of the Church is to look after the spiritual life of the people, and it would be best for it to concentrate upon its primary duty.—*The Master Light (Letters to David)*. By Gilbert Thomas. (Allen & Unwin. 5s.) David is only two and a half, but he is growing older, and his father dreams over his future and writes seven letters which from the nursery look out over the world in which David will by and by play his part. His father talks of railway engines, of favourite books, of men like George Newnes and Alfred Harmsworth who saw that a new public had grown up and set themselves to cater for it. He weaves in bits of his own biography which add personal charm to his story. He writes of the growing belief in the Sermon on the Mount and the desire to translate it into terms of everyday life. David is always in mind, and the father's boyhood gives him new interest in his little son's coming ventures into the world. Parents here are learners who watch the individual development of their children and seek to guide it wisely. The book certainly strikes a new note and it will make music for a host of parents and children too.—*Clubland*. By James Butterworth. (Epworth Press. 3s. 6d.) Clubland came into being at Walworth with six boys, and no one knows how it got its name. But it has had a wonderful development and its founder tells its adventures, romance, humour, tragedy and practical work in a way that helps the reader to share his years of fruitful service. He has visions of what a spiritual club movement might accomplish and his book will inspire others to light lamps such as he has lighted at Walworth. It is a lovely record of a mission which fills all who know it with wonder and delight.—*According to Mary-Martha*. By William J. May. (Epworth Press. 2s. 6d.) Here are twenty pleasant papers for Mothers' Meetings and similar gatherings. The chief figures are familiar to us all and they are very attractive with their simple ways, their homely speech, and their lively humour. Mr. May drops many a practical hint on life and religion, and he does it with a charm that never fails. No Mothers' Meeting can be dull if Mary-Martha and Mark look in.

Periodical Literature

BRITISH

Hibbert-Journal (October).—Dr. Watkin-Jones writes on 'Two Oxford Movements: Wesley and Newman.' Each was the outstanding religious movement of its own century. Wesley was impelled from the first by his conviction of the need of salvation for every man and his passion for righteousness to seek to the utmost the good of the needy masses with whom he was in such close contact; the Oxford Movement did not awake to the social obligation of its doctrine of the Church till it had run a dozen years of its course. Both movements were marked by a revival of emphasis on the redemption of the individual, and on holiness of life. Professor Muirhead discusses Bergson's new work on *Morals and Religion*. 'The Religion of Sir Walter Scott,' Miss Petre's 'Bolshevist Ideals,' and 'The Brave New World' are of special interest.

Expository Times (September).—Canon Mozley writes on 'Emil Brunner' whose thought swings between the two poles of the Word of God and the faith of man with a sure confidence rooted in the absolute trustworthiness of the Word of God. In the Cross, both the holiness and the love of God are revealed. The kernel of Easter is 'the real bodily resurrection.' Professor Hugh Michael deals with 'The Close of the Galileean Ministry.' Dr. Herbert Gray gives an interesting account of the Student Christian Movement.—(October).—Dr. Axline, of Tokyo, writes on 'The Kingdom of God Movement in Japan,' which is root and branch indigenous, and shows that Christianity has got into the blood of the people. The movement was born in Kagawas' brain and launched in January, 1930, with simultaneous campaigns in the six largest cities of the Empire. In 1930 and 1931, 3,000 evangelistic meetings were held for the masses and 2,400 of the 2,800 Protestant Churches participated in them. Over half a million people attended and 26,746 signed cards as inquirers; 31 Institutes for training lay workers were attended by 10,400 Christians designated by their churches. It is a movement rich in promise. Dr. Garvie contributes 'Christological Notes' and Mr. MacArthur, of Llandaff, argues that sermons might be given to a congregation from a loud-speaker or a gramophone!—(November).—Dr. Sparrow Simpson says 'Loisy's Mémoires' awaken many serious reflections. He describes his growing scepticism and his conflict with the Papal authorities. *L'Evangile et l'Eglise* caused an immense sensation. His religious creed went to pieces. Von Hügel, with whom he had a friendship extending over more than thirty years, watched this development with grave concern. 'Loisy's influence on religion has become increasingly negative, whereas Von Hügel's last work was to bequeath to mankind his convictions on the Reality of God.'—(December).—Archbishop

D'Arcy's 'Providence and the World-Order' is described as a reassuring book which shows that much in recent science points in the direction of a theistic solution of the riddle of the universe. Many leaders of scientific thought openly state their conviction that the story of creation is only capable of ultimate explanation on theistic principles. The Rev. J. G. Morton answers Mr. A. J. Russell's statement that Cambridge 'has never yet produced a real live revival' by a sketch of Charles Simeon, 'without doubt one of the greatest spiritual forces of his generation.' Mr. Valentine interprets Abelard in the light of modern thought, and Mr. J. W. Clayton pleads for a Science of Prayer which would be a new inspiration to the exercise.

Journal of Theological Studies (July).—Dr. Frere writes on F. E. Brightman whom he found one of his chief surprises on going to Oxford in 1892. He produced little but his wide scholarship was always at the service of his friends. 'Within his secluded world the taciturn little man became talkative and humorous; he displayed an astonishing interest as well as knowledge concerning unexpected areas, his grimness turned easily into affection, his learning into playfulness.' Dr. Slotki applies his theory of 'Repetition and Antiphony' to the Song of Deborah. Most of the difficulties encountered by critics and commentators seem to vanish as his theory is applied. There is an interesting note on Wyclif's *De Fide Sacramentorum* of which Trinity College, Cambridge has the only MS. copy known.

Church Quarterly Review (October).—Canon McLaren writes on 'The Feast of the New Covenant'; Gustaf Aulen on 'Nathan Söderblom as a Theologian'; E. J. Martin on 'Richard Parson.' Söderblom was much influenced by Ritsche, but his movement in the direction of the simpler essentials of the Christian faith shows how he was striking out a new line. Canon Box writes on Samuel Davidson's Old Testament scholarship.

Congregational Quarterly (October).—The editor's notes are varied and frank. In 'Christ and Human Personality' the Rev. E. J. Price shows how 'personality as a completely organized self that is focused upon God is brought about through personal relationships initiated through Christ.' 'Ad Clerum,' by A. T. S. James, deals with 'Our Inner Life' in a personal way that is very helpful. Bunyan, he says, never forgets to be human. 'Outside the plays of Shakespeare there is hardly another panorama of life like the *Pilgrim's Progress*, and where will you find sunnier, swifter shafts of humour?' Dr. Selbie's article on 'Confession' should not be overlooked.

Science Progress (October).—Appreciation of Sir Ronald Ross, the late editor, and his work is to appear in the January number. Professor Brown, in 'Modern Physics and the First Principles of Science,' deals with the fundamental change that is taking place in the methods and aims of the Scientific interpretation of Nature. There are important

articles on 'The bearing of Genetics on Theories of Evolution'; 'Developments in Spectrum Analysis'; 'The Chemistry of Sea Water in Relation to the Productivity of the Sea.'

British Journal of Inebriety (October).—'The Causation, Treatment, and Control of the Alcohol Habit,' by Alexander Baldie, M.B., Ch.B., deals with these problems as they affect the work of the general practitioner. The influence of fatigue has to be considered. 'Lucky are those exceptional persons who are able, at will, to steal forty winks in a crowded tube train or on a hard seat in Trafalgar Square.' Fatigue and thirst are misinterpreted, and lead to alcoholism. Those who are not teetotallers should 'imbibe by the clock small quantities of fresh water, since some part of the alcoholic craving' is due to natural thirst, which is not to be assuaged by anything save water.

Character and Personality (September), is an International Quarterly for Psychodiagnostics and Allied Studies. It is published by Allen and Unwin at two shillings, and has articles on Character and Personality, on Sigismund Freud in his historical setting, and other subjects of special interest to students.

Cornhill Magazine (October).—Every article in this number is attractive. 'The young Disraeli and his adventures in Journalism,' the lady who taught the Fifth Form in a famous public school and to whom we take off our hats, the Letters from an Autograph Collector and the three short stories make a number to be proud of.—(November).—Mr. Leonard Huxley has a valuable contributor in Mr. W. F. Watson, whose 'Tools, Tackle and Gadgets' gives a real insight into an engineering workshop. 'The Conqueror of Arabia,' a description of Sir Gilbert Scott's embassy to the Wahabi camp; 'Peter Pindar and the Battle of the Children's Books'; 'Oxford Memories of Lewis Carroll as Artist,' and 'Naughty Boys' are papers of special interest.

AMERICAN

The Journal of Religion (October).—Professor Hall, of Rangoon, gives an interesting account of 'Felix Carey,' the eldest son of the great Baptist Missionary. He spent nearly four years in Rangoon as an agent of the Serampore Society, and for the last three years of his life was his father's 'invaluable colleague.' He was acknowledged to be 'the completest Bengali linguist amongst India's Europeans.' Lamuel C. Barnes writes on 'George Washington and Freedom of Conscience,' which he kept in steady team work in reliance, to use his own words, on 'The Great Author of the Universe.'

Religion in Life. This is the third and the summer number of a Christian Quarterly issued by the Abingdon Press. Mr. Whitham, in 'The Culture and Discipline of the Soul,' dwells on the hindrances to intelligent prayer life, and points out the end and aim of prayer.

'World Religious leaders and International Peace,' by Dr. H. A. Atkinson, is a welcome introduction to many noble workers in that cause. Edward Shillito's subject is 'Literature and Life.' Professor Herman writes on 'Karl Barth: Promise and Peril.' Barth inscribes the sovereignty of God boldly upon his banner as the supreme fact of life and as the solution of its insoluble problems. This is a rich and varied number.—Autumn Number.—Professor Jaski, of Oberlin, discusses 'Proposed Roads to Peace' with an eye to the creation of a world state. 'Then the world will be really a unit, with a common will, a common soul, a common parliament, and a small international army for maintaining the world community of free and equal nations.' Dr. Richard Roberts writes on 'Books that have annoyed me—and some others.' One of these was Lawrence's *Apocalypse*. Charles Morgan's, *The Fountain*, has greatly stimulated him, and so has Sir William Rothenstein's *Men and Memories*. A very stimulating number of 'Religion in Life.'

Moslem World (October).—Mr. Nielsen describes the Third International Islamic Conference at Jerusalem, in December, 1931. It owed its origin 'to the Zionist movement which the Arabs of Palestine feel that they cannot resist alone.' If all Moslems would take up the case and protest, 'Great Britain might choose a Palestinian policy that would be of less irritation to Moslems in India, Egypt and Mesopotamia.' Herr van der Meulen's 'Journey in Hadramaut' gives an account of a part of Arabia celebrated in antiquity but now very little known.

Harvard Theological Review.—The July number is entirely devoted to three erudite articles by Dr. Robert P. Blake, who presents the results of his prolonged study of the Georgian Manuscripts in the Cambridge (U.S.A.) University Library. The importance of these fragments, though they are 'torn, stained, and very illegible,' is said to be 'out of all proportion to the size of the collection.' In a separate article the two palimpsest fragments of Jeremiah, together with another leaf from the same manuscript preserved in the Bodleian, are carefully examined. Dr. Blake concludes that these ancient fragments 'go back to an Armenian original, and have not been directly affected by the Greek text'; also that they 'betray strong influence from the Hexapla.'—(October).—The two main articles are by J. M. Creed on 'The Slavonic Version of Josephus: History of the Jewish War' and G. A. D. Vock on 'Cremation and Burial in the Roman Empire.' There are notes on Thackeray's Lexicon and Josephus, and 'Liturgical Fragments on Gnostic Amulets.'

CANADIAN

Canadian Journal of Religious Thought (September—October).—An Editorial note says that September 20th will ever stand out as one

of the great days of modern church history for the Union of Methodism. Dr. Lofthouse traces the steps by which that union has been reached in the first article. 'Enthusiasm is great. Opposition has disappeared, there will be no "continuing Church" outside the new organization.' Professor Cousland's 'Christian Biography' is a 'Study in Values.' Few studies are more rewarding and strengthening.

Agricultural and Industrial Progress in Canada (October).—During the eleven years ending September, 1930, the Forestry Commissioners of Great Britain planted 32,330,000 Douglas Fir Trees in Great Britain. All were raised from seed furnished by the Canadian Forest Service. The forest area of Canada is estimated at 1,151,454 square miles.

INDIAN

Calcutta Review (August).—'India's Duty at Ottawa,' holds that 'a policy of Economic Nationalism with high protective duties is fraught with danger to the economic interests of the country.' The ten years' experience since the report of the Indian Fiscal Commission 'does not warrant us to vote blindly for this policy.' Another article discusses 'The Problem before the Indian (native) States.' If the princes have 'to change their method of administration, is it not better that they should take time by the forelock, and take up the offer of federation put forward by their brethren in British India by which they stand definitely to gain and nothing to lose?'—(September).—The academic reception given to Rabindranath Tagore figures largely in this number. The poet says he strayed away as a youth from the high-road of scholastic discipline into a green expanse of inconsequential leisure, and gained much by that experience. There is an important study of 'The Organization of Soviet Power' and a suggestive paper on 'The Outlook of Present-day Psychology.'—(October).—M. Chatterji's writes on 'Immoral Traffic in Calcutta and its Suppression.' The number of girls in training for immoral life in Calcutta cannot fall short of a thousand or two. One child widow whom her husband's mistress was seeking to sell into immorality is now being trained by the Society for the Protection of Children which has helped another who is now a Christian wife. Other cases of rescue are mentioned and an appeal is made to help the girls now in the custody of the Calcutta Vigilance Association to earn an honest living when the time comes for their discharge. There are sad cases of such discharged girls going astray.